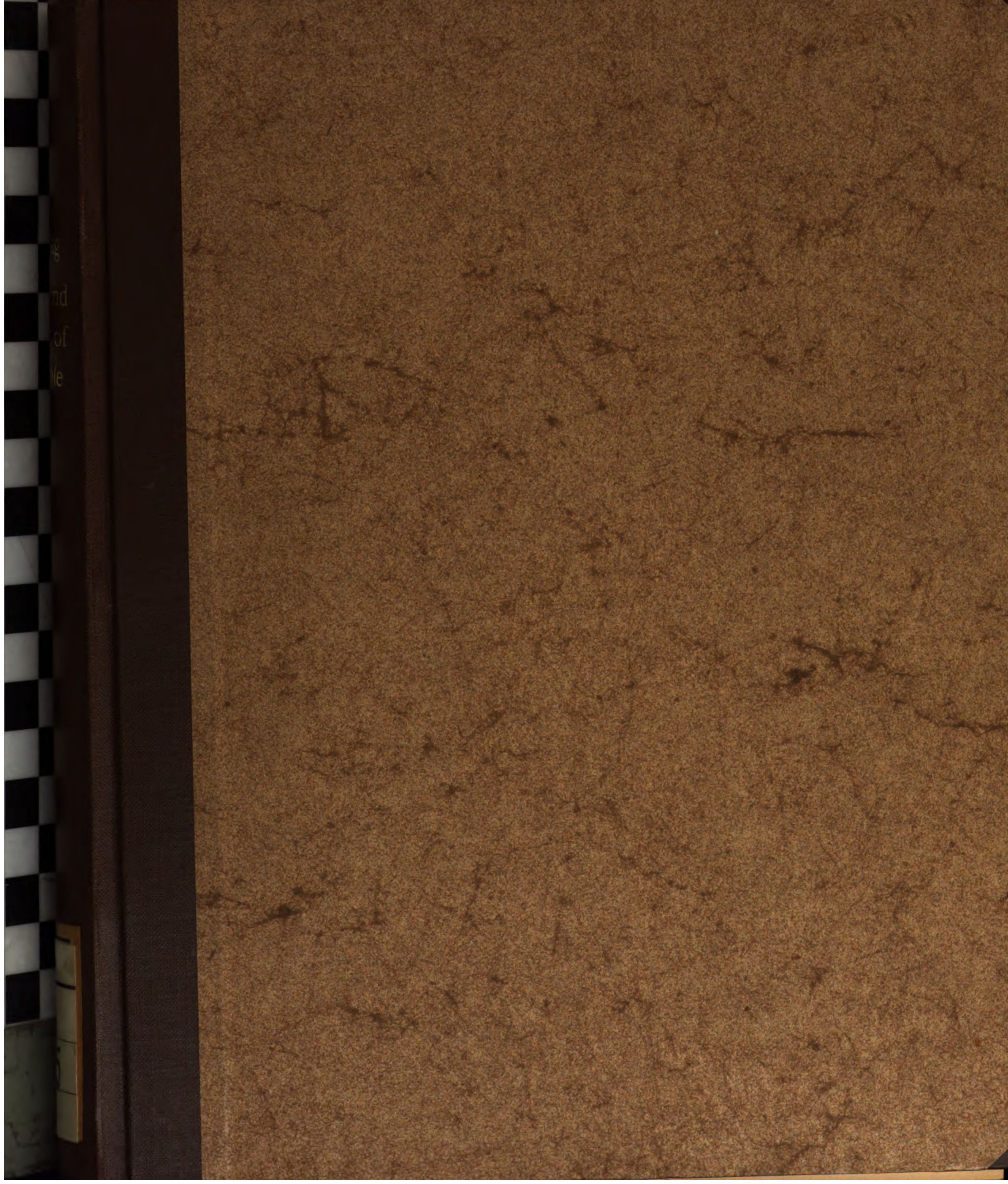




4° Exeg. 1001ⁱ

Ilb

VII
~~798~~ m

Hg 4005

Types and Figures of the Bible,

ILLUSTRATED BY THE ART OF THE
EARLY AND MIDDLE AGES.

BY LOUISA TWINING.

“The same Testator made both Testaments; the Old infolding the New with some darkness, and the New unfolding the Old with joyous perspicuity.”



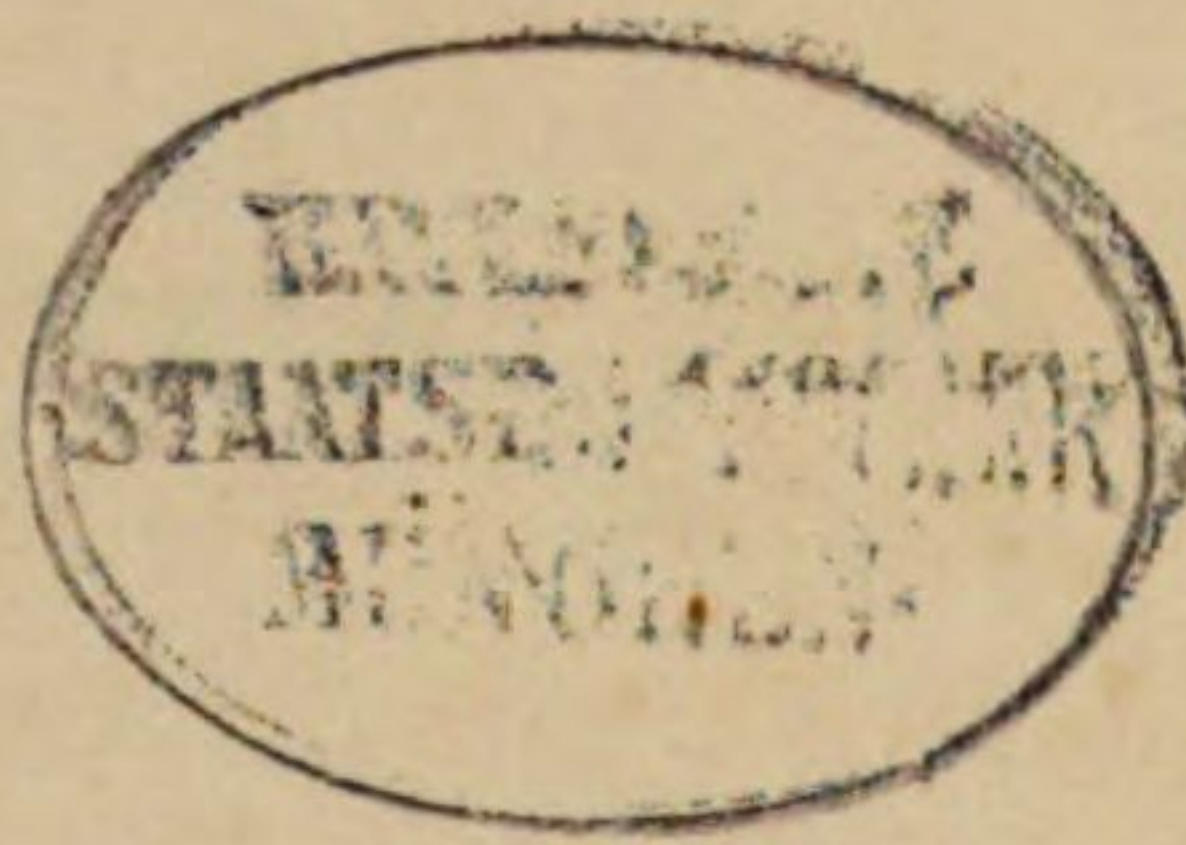
LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

1855.

*Twining
Types and
Figures of
the Bible*

g.m. 5176

112 G





INTRODUCTION.



THE study of the connection between the Old and New Testaments, and the typical relation of the one to the other, is one with which students of the Bible have been more or less occupied in all ages. But many centuries of thought and discussion have not produced any very definite results, and the typical character of the Old Testament and its fulfilment in the New, still remains a subject involved in considerable uncertainty, no clearly defined principles having been established to guard it from undue restriction on the one hand, and from unlimited extension on the other.

We cannot indeed look back upon the subject as it has been treated by various writers of different periods, without being struck by the fact that the opinions they have set forth, have seemed to be in almost all cases, a reaction from one extreme to the other, an exaggerated estimate of the Types and Figures of Scripture having been generally followed by a depreciation, sometimes amounting to a rejection, of the truth concerning them. A slight glance over the history of the subject will suffice to convince us of this.

The few instances that are distinctly declared in the New Testament to be fulfilments of the Types revealed in the Old, have naturally formed

the ground-work of a further study of the subject, and led many writers to the conclusion, that the principle contained in their selection might not unfitly or unjustly be applied on a more extended scale; but to do so discreetly, and without overstepping the limits of truth and soberness, cannot have been so easy a task as we might suppose, judging from the various efforts that have been made without any successful result. None of the proposed systems of interpretation have borne such a stamp of truth and authority as to silence, or take precedence of, all others, and establish the subject on a firm foundation from which it would not be again disturbed.

To attempt this now may seem somewhat hopeless after a period of nearly eighteen centuries, during which time there has been an ever-shifting aspect of the question, and I have no expectation that this contribution to the already existing works on the subject will succeed in that which so many have failed to effect. The point of view from which the subject is contemplated in these pages is its connection with Art, and it will not therefore be necessary to examine minutely into the various opinions which have been held upon it at different times and in different countries. So prominent a belief as that which prevailed during the Early and Middle Ages in the Types and Figures of the Holy Scriptures, we should expect to find represented through those means which were then generally employed in exemplifying the principal points of faith, and in the subjects thus represented will be found a key to many prevailing opinions of the time. But we do not find those of every century so represented. During a long interval, viz. from the Art of the Catacombs to the illuminated MSS. of the 13th century, there appear to be neither books nor paintings which illustrate this subject. Such however no

doubt existed, for the designs in the *Biblia Pauperum*, of the 15th century, are said to have had their origin as early as the 9th century, and the invention of this scheme of arrangement of the typical subjects of the Bible, "in honour of God, and for the devotion of the laity," is ascribed to St. Ansgarius, the first Bishop of Hamburg, who was sent into Saxony to convert the Pagans, and was called the Apostle of the northern nations. No examples however remain of these earlier books, which were said to have been "written by cyphers and images called paintings." They may probably have been such representations as those of two bas-reliefs found in the Cloister of the Cathedral at Bremen, which correspond with those in the *Biblia Pauperum*, and have the same Latin inscriptions. Others of the series may have existed, and though these may not have been of an earlier date than the 13th century, yet it is not improbable that they were copied from the more ancient paintings or MSS. ascribed to St. Ansgarius.

For the earliest instances of illustration we must look to the Art of the Catacombs, where the early Christians left so many records, and amongst them many examples of what they believed to be typical subjects of the Old Testament. These consist chiefly of the historical Types, which are frequently repeated; on the walls and ceilings of these subterranean halls and galleries the favourite representation of the Good Shepherd is continually placed in the centre, surrounded by scenes from the Old Testament which were evidently thought to bear some relation to it, and were chosen because of their typical character, though the individual events of the Life of Christ to which they might more particularly correspond,—such as the Crucifixion and Resurrection,—are never represented. In the Sacrifice of Isaac, in Noah, Moses, Jonah and Daniel,

we cannot fail to see characters which were considered to have been, at least in some of the acts of their lives, typical of the Saviour. The Good Shepherd formed a central subject or figure, round which all these characters of the Old Testament were gathered, and we cannot see them so placed without supposing an intimate connection between them to have been intended to be pointed out.

The general belief which has existed more or less in all periods, and was expressed by St. Augustine, when he declared that "the Old Testament is one great prophecy of the New," is the source from which all the modifications of opinion, and their representation in Art, have taken their rise. It is now generally believed that the principle of application was too widely extended by the writers of the Early and Middle Ages, some of whom, without laying down any regular plan of interpretation, believed that they saw in every event and character of the Old Testament a Type, or at least a Similitude, of some person or event in the New. The ideas of the early Christian writers were carried on and even extended by those of the Middle Ages, and it was chiefly towards the end of the 13th century that this system of interpretation was generally adopted.

Copies of the Bible were made at this period in France, Italy and the Netherlands, in which every circumstance was interpreted either by some other event in the Holy Scriptures, or in the history of the Church and the world. Of this kind is the Bible of the 13th century in the British Museum from which several examples are given in the following Plates, and those also of the 14th and 15th centuries in the Imperial Library at Paris, all of which contain the same subjects with but little variation, except as regards the style of Art.

This system of placing together the Types and Figures of the Bible was still popular in the 15th and 16th centuries, and it became more widely spread at this period from the circumstance that it was adopted in the first books illustrated with woodcuts. The *Biblia Pauperum*, and the *Speculum humanæ Salvationis*, produced in the 15th century, consisted entirely of examples of such similitudes or analogies between the Old Testament and the New, besides many of the more generally recognized Types. They were intended to make the contents of the Bible popular for the unlearned; and yet they could hardly have been accessible to the poor man for whom they were designed, even though copies of these books could be more easily multiplied than those which were executed entirely by the hand of writers and illuminators.¹ Copies of these are scarce at the present time, and they are highly valued as containing the earliest specimens of the Art of wood-engraving, besides the interest of the designs in themselves, some of which have considerable expression and grace.²

The quaintness of many of these designs may appear startling to those

¹ The same arrangements of Type and Antitype were frequently represented in the painted glass of Cathedrals and Churches; in France, those of Auch, Chartres and Bourges may be mentioned, and in England, besides a few examples in ancient country Churches, as at St. Neot's in Cornwall, there is a very complete series in the windows of King's College Chapel, Cambridge, dating between 1516-32, which seems to be nearly a repetition of the subjects in the *Biblia Pauperum*.

² In these days of more generally diffused learning, we can hardly imagine how great may have been the value and importance of such instruction in sacred things conveyed through pictures to those, for instance, who could not read. I was reminded of this thought by hearing lately of a poor unlettered man in a remote country village who was unable to read, but in his last illness he had a Bible with old woodcuts continually before him, by which he was able to dwell upon sacred subjects with much evident satisfaction and comfort.

who are not accustomed to the style of Art which prevailed during the periods from which they are taken. Notwithstanding this, I think they should be looked at as true expressions of the feelings and opinions of the time with regard to the subjects they illustrate, with which view indeed, and not with any idea of their intrinsic merit, they have been selected. Whatever other value they may have had at the time, the books from which they are taken will be considered valuable now, when we recollect that “thought which is the most evanescent of all things, becomes through their medium, the most permanent of all things.” And further, when it is remembered that in this 13th century, (from which so many of these subjects are dated,) Cimabue and Giotto, the great revivers of painting, had scarcely yet arisen in the southern world of Art, with their new discoveries of grace and nature, and that the north had yet to wait another century before the revival of painting was brought about by the great master Van Eyck,—the designs of these illuminated books, executed by painters whose names are long since forgotten, (if indeed they were ever known beyond the walls of their Monasteries,) will not be considered entirely without interest, even as regards the history and progress of Art, struggling, as it was, into new life and vigour during this period.

The exaggerated application of the principle of interpretation adopted by many of the earlier writers was denounced by the German Reformers as a system of “trifling and foolish fables;” but they, like their predecessors, laid down no definite rules for a better understanding of the subject; and notwithstanding this adverse expression of opinion, it was revived even in England, in the 17th century, by some who went as far in their explanation of the Types of the Bible, as any previous

interpreters had gone. This again led to the unbelief of the next century (viz. the 18th) in the whole system, and to the rejection of all typical interpretations by many writers, though another revival of the former system followed upon this. In a careful avoidance of this extreme, some have rejected all Types but those which are actually recognized as such in the Bible, while others, without returning to the former extravagant system of interpretation, have yet extended the subject beyond these limits. In this state it at present rests.

It seems to be feared by some in these days that such interpretations of the Old Testament may give rise to a feeling of unreality about those older records, as if now that they were translated into, and fulfilled in, these later, higher facts, they were henceforth nothing in themselves. I need hardly say that a result the very contrary to this has been my aim in bringing into notice these examples of typical interpretation. Far from lessening our belief in the importance and reality of every fact and narrative of that Older Dispensation, it seems to lead us to study them more deeply, and with a more profound faith, containing, as we believe they do, not only the history of God's people and faithful servants, whose lives are full of examples to ourselves and all future ages, but also the likeness and shadow of a far higher glory and holiness, which was to be revealed ages after they had been gathered to their fathers.

The subject cannot be considered an unimportant one, though doubtless many difficulties are involved in it. It has been discussed at intervals during the whole period of the Church's history, and amidst many errors and extravagances which have frequently accompanied it, still we cannot but discern a foundation of truth lying beneath them all, and the existence of a beautiful and grand idea, which has been well expressed in

nearly the same words as those of St. Augustine before quoted :—"The entire Old Testament is a great prophecy, a great Type of Him who was to come and has come."

It should be observed that the interpretations here illustrated cannot be said to belong to any particular period, or branch, of the Church. Some of them have been traced from the earliest Christian times, and have been found re-appearing here and there up to the present time, varying indeed in degree and extent, but still with a thread of agreement and unity running through them all.

Those who saw in every event, and in every righteous character of the Old Testament a shadow of that perfect Righteousness which had been from the beginning, but which was to be revealed hereafter—of Him, after whom men were dimly feeling—whom He, the Great Anti-type Himself said, Abraham not only thus dimly felt after, but whose day he saw afar off, and of whom Moses also wrote,—those surely had the perception of a great truth, notwithstanding all the weakness and imperfection of their human understanding, which sometimes led them beyond the bounds of a sober faith into the mazes of fancy and imagination. Such a system of interpretation, even in its perversions, could not have existed without a firm conviction of the perfect unity in design and character of the Old and New Testaments. The two could not have been thus blended together by those who did not believe that the one was the true fulfilment and carrying out of the other, and that in the history and events of the Old Testament were to be found the true interpretations of God's dealings with men, for all succeeding ages.

In every age fresh attempts have been made to search into and solve the mysteries of the Holy Scriptures, but not all the labours of eighteen

centuries of Christian learning have exhausted their treasures. This mine of inexhaustible wealth, this unfathomable well of living water is still open to all, inviting those who seek in every land to come to it. The labours of the past may encourage the labourers both of the present and future to “search the Scriptures” yet more diligently, in the hope of a more abundant reward, knowing that every word has been written for our learning, and cannot be intended to fall to the ground without profiting us.

London, May, 1855.

LIST OF PLATES.

PART I.—*Types and Figures of Christ.*

	PLATE		PLATE
ADAM	I	MOSES	VIII
ABRAHAM AND ISAAC, NOAH,		JOSHUA	IX
DANIEL	II	MOSES, DAVID, DANIEL . . .	X
ABRAHAM AND ISAAC . . .	III	DAVID	XI
JOSEPH	IV	SOLOMON	XII
JOSEPH	V	SOLOMON	XIII
MOSES	VI	JONAH	XIV
MOSES	VII	JONAH	XV

PART II.—*Types and Figures of the events of the Life of Christ.*

THE ANNUNCIATION	XVI	THE CRUCIFIXION	XXXIV
THE ANNUNCIATION	XVII	THE CRUCIFIXION	XXXV
THE NATIVITY	XVIII	THE DESCENT FROM THE CROSS	XXXVI
THE VISION OF THE SHEPHERDS	XIX	THE DESCENT FROM THE CROSS	XXXVII
THE PRESENTATION	XX	THE WOMEN AT THE SEPULCHRE	XXXVIII
THE ADORATION	XXI	THE BURIAL OF CHRIST . . .	XXXIX
THE ADORATION	XXII	THE RESURRECTION	XL
THE COMING OUT OF EGYPT .	XXIII	THE RESURRECTION	XLI
THE BAPTISM	XXIV	THE RESURRECTION	XLII
THE BAPTISM	XXV	THE RESURRECTION	XLIII
THE BAPTISM	XXVI	THE RESURRECTION	XLIV
THE LAST SUPPER	XXVII	THE RESURRECTION	XLV
THE LAST SUPPER	XXVIII	THE ASCENSION	XLVI
THE BETRAYAL	XXIX	THE ASCENSION	XLVII
THE BETRAYAL	XXX	THE ASCENSION	XLVIII
CHRIST BEARING THE CROSS .	XXXI	THE DESCENT OF THE SPIRIT .	XLIX
CHRIST BEARING THE CROSS .	XXXII	THE DESCENT OF THE SPIRIT .	L
THE CRUCIFIXION	XXXIII		

PART III.—*Types and Figures of*

THE APOSTLES	LI	BAPTISM	LIII
THE CHURCH	LII	JEWS AND CHRISTIANS . . .	LIV

ERRATA.

Page 44. Figs. 6, 7, 8. The Adoration of the Wise Men. Abner offering the Sceptre to David. The Queen of Sheba coming to Solomon. From woodcuts in Queen Elizabeth's Prayer Book ; 1608.

Page 82. Figs. 6, 7, 8. Christ performing a miracle of healing. Samson carrying the Gates of Gaza. From a ceiling in the Catacombs of Rome.

PLATE I.—ADAM.



HO is the figure of him that was to come." Rom. v. 14.

" The first man Adam was made a living soul ; the last Adam was made a quickening spirit." 1 Cor. xv. 45.

" As there is a similitude, a resemblance and analogy, between the type and the antitype in some things, so there is ever a dissimilitude, and a disparity, between them in other things ; it is so in all similitudes ; else, instead of similitude there would be identity ; as in Adam : the Apostle shows the disparity as well as the similitude between the type and antitype."¹

" By Adam's sin we are all driven out of Paradise and earthly pleasure, in which we should have enjoyed an inconstant happiness ; but by Christ we are brought into the heavenly Paradise, our Father's house."²

" Even the Jewish Rabbins discerned the reality of some connection between the history of the Fall and that of Redemption ; one remarks, ' as the first man was the man that sinned, so shall the Messiah be the one to do sin away ;' they entertained the conviction of a general correspondence between Him as the second Head and Restorer of humanity, and Adam, the first head and occasion of its downfall. Adam was in this respect ' the figure,' or type, ' of Him that was to come.' The point of agreement stands in the circumstance, that in the relation held by one to a fallen, by the other to a redeemed, offspring, the doctrine of Headship was alike sanctioned and acted on by God ; the natural seed of Adam were dealt with as one with himself, first in transgression, then in death, the wages of transgression ; and in like manner the spiritual seed of Christ are dealt with as one with Him ; first in the glorious righteousness which He brought in, and then in the eternal life which is its appointed recompense from the Father."³

¹ Mather on the Types. 1683.

² Taylor. Moses and Aaron. 1653.

³ Fairbairn. Typology of Scripture.

FIGS. 1, 2, 3.

*The Good Shepherd carrying the Lost Sheep on His shoulders. Adam and Eve tempted by the Serpent. Jonah lying under the Gourd. From the Cemetery of St. Agnes, Catacombs of Rome.*¹

“The first Adam, through pride, disobeyed the most easy precept; and the last Adam obeyed the most difficult command. The first Adam, being a man, affected to be as God;—the second Adam, being God, was found in fashion as a man. The first Adam was assaulted by the devil in Paradise, and was overcome:—the second Adam was tempted in the wilderness by the same malicious Spirit, but He was a Conqueror.”²

FIGS. 4, 5.

*The Expulsion from Paradise. The Burial of Christ. From the Pomfret Missal, 16th century (Bodleian).*³ “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” *Rom. v. 19.*

“Death derived its existence originally from, and is ever to be associated with, the wrath of God. It was the penalty annexed to the breach of that law which was imposed upon our first Parents: ‘in the day that thou eatest thereof thou shalt surely die.’ It was the just expression of God’s righteous indignation against sin. To this, as to all the other effects of God’s curse, Christ voluntarily submitted Himself; and by His so submitting Himself the wrath of God was appeased. Having undergone the extreme of mental anguish and bodily torture He paid the great temporal penalty which Adam had incurred, He went the way of all the earth; the grave closed upon His lacerated Body, the unseen Realm, whither speeds the disembodied Spirit, received His human Soul within its mysterious portals.”⁴

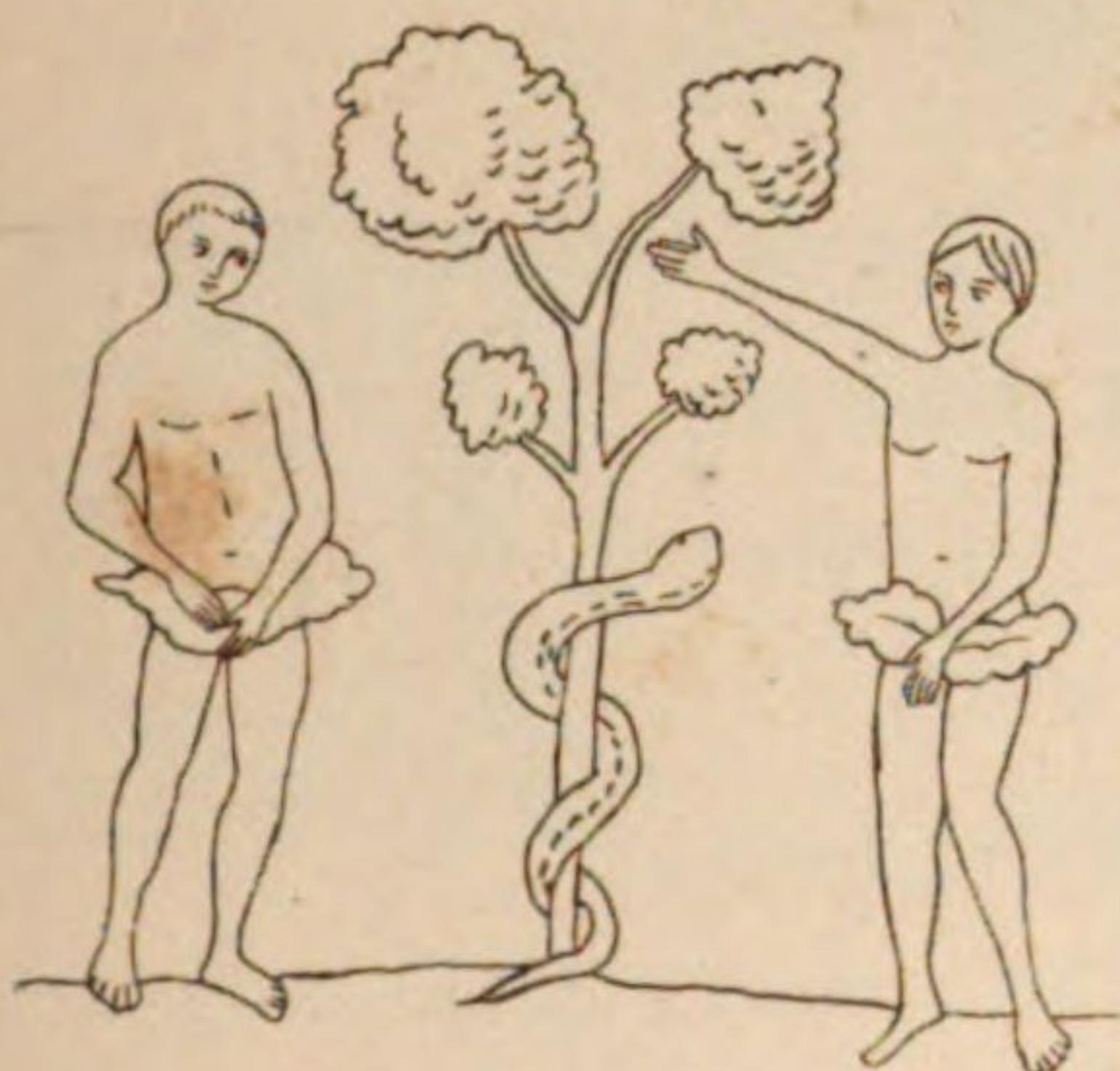
¹ This, and all the subjects from the Catacombs, are taken from Bosio, *Roma sotterranea*, in which the engravings are very coarse and imperfect. I can only regret that the beautiful work on the Catacombs of Rome by M. Perret, now being published, was not ready in time to furnish better copies of these interesting subjects.

² M^r Ewen on the Types. 1763.

³ In this beautifully illuminated MS. various subjects from the Old and New Testament are placed together, which without being directly typical, have some reference to, or analogy with, each other; as in this instance, and in some other examples which are given. It is impossible in a mere outline to give any idea of the exquisite beauty and delicacy of these subjects.

⁴ Goulburn. *Parochial Sermons.*

1



2



3



4



5

PLATE II.—NOAH.



ND he called his name Noah, saying, *This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*" Gen. v. 29.

"When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." St. Peter iii. 20, 21.

"Alone perfect in his generation; his obedience complete; heir of the righteousness which is by faith."

*"Therefore he called him by a name signifying ceasing or rest; so of Christ; 'Thou shalt call His name Jesus: for He shall save His people from their sins;' He shall be the true Noah that shall cause God's wrath to cease, and bring the afflicted soul to true rest and tranquillity."*¹

*"The thoughts of believers were carried forward to the coming redemption by the transaction entered into with Noah after the destruction of the old world by the flood, when, for the sake of all flesh, God formed this covenant with that righteous man, the head in a sense of a new world, pledging His word that no second deluge should again sweep the earth of its inhabitants, but that seed-time and harvest, cold and heat, summer and winter, should not cease while the earth remained."*²

*"The Deluge must be considered, not in all its circumstances of minute detail, but in the grand purpose for which it was sent, as a sort of baptism to Noah, or outward ordinance, by means of which, through faith in the Word of God, he found deliverance from the dangers to which he was exposed, and reached a condition of peace and safety. The Ark is commonly viewed as representing the Church, in which God's faithful people ride secure amid the swelling waves and perilous storms of life."*²

¹ Taylor. *Moses and Aaron.* 1653.

² Fairbairn. *Typology of Scripture.*

FIGS. 1, 2, 3, 4, 5.

The Good Shepherd carrying the Lost Sheep, surrounded by four subjects, representing Noah in the Ark, Abraham and Isaac, Daniel in the Lion's Den, and the Raising of Lazarus. From a ceiling in the Catacombs of Rome. These subjects are frequently found placed together in the early Christian representations, and they doubtless bear reference to the central one, besides an allusion to the doctrine of the Resurrection, so often met with in the Catacombs. There are several points in which Noah has been considered to be a type of Christ.

“ Both of them were makers of an Ark, and Masters of it, but Noah of a material, Christ of a spiritual, the Church ; Noah to save sinners from the Deluge of waters temporal ; Christ to save sinners from the Deluge of God's wrath eternal. As Noah prepared divers rooms in the Ark for divers creatures, so Christ in His Ark appoints divers places and functions for believers here, and prepares in His Father's house many mansions for them hereafter. As Noah makes a door to enter into the Ark, and but one door for so very great a building, so there is but one door to the great building of the Church, dispersed far and wide, and this is Christ Himself. As Noah himself entered into the Ark and abode there all the time of danger and tossing by the waters, so our Lord abides still in the same ship of the Church with us. Noah's Ark indeed by tossing and beating of the waters may be weakened and made worse, but Christ's Ark the Church is made better and stronger by trials and afflictions. The Ark had a time to be freed from the waters of the Deluge, so the Church hath a time for her deliverance. When the flood of waters abated, the Ark rested on the mountain of Ararat ; so when the waters of affliction are dried up, the Church hath her rest on the holy mountain of God.”¹

¹ Taylor. Moses and Aaron. 1653.

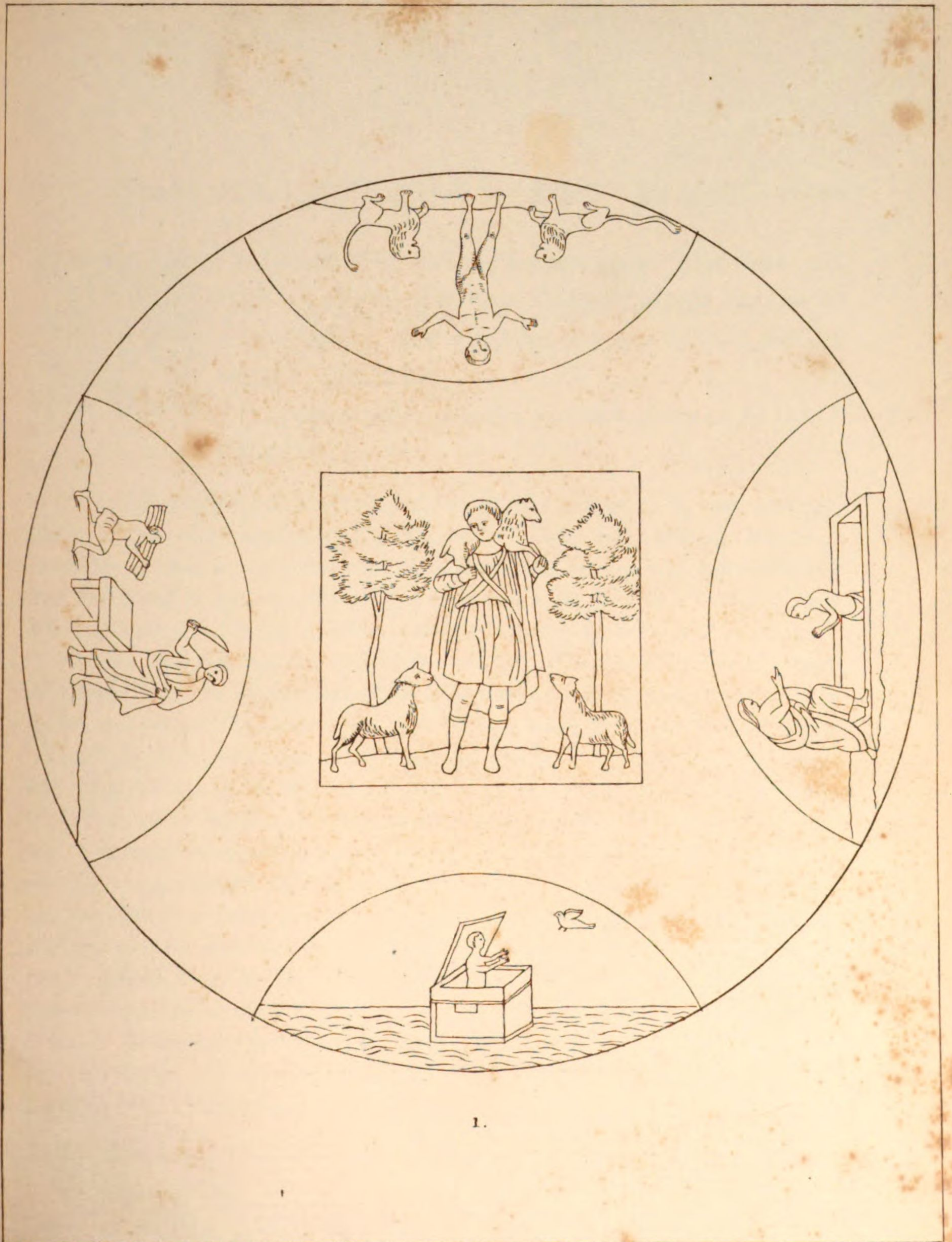


PLATE III.—ABRAHAM AND ISAAC.



AND He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the Land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I shall tell thee of." Gen. xxii. 2.

"He spared not his own Son, but delivered him up for us all."

Rom. viii. 32.

"The Patriarchs and Prophets and Psalms all speak to us by type and prophecy of the things concerning Christ's death. Does not Abraham's voluntary surrender of Isaac, his only son, remind us of the love of Him who spared not His own Son? and in the meek submissive Isaac do we not see a faint image of Him who laid down His life for us, saying, 'Father, not my will, but Thine be done?'"¹

"Like Isaac, He was Son and Heir,—the Son of God and Heir of all things. A beloved Son; for He was daily His delight before the mountains were brought forth; and oftener than once it was declared by a voice from the excellent Glory, 'This is my beloved Son, in whom I am well pleased.' An only Son: for angels and saints, though styled the sons of God, have no claim to such a sonship as the filial Godhead is possessed of. The event of His birth, like Isaac's, was long foretold, and ardently expected before it happened: but though long delayed, the promise was punctually fulfilled at the appointed time. His name imported joy and gladness. In Jesus, the true Isaac, our mouths shall be filled with laughter, and our tongues with melody. . . . It was for no crime that Isaac was to suffer death; yet such was his filial piety, such was the reverence of his high command, that he made no attempt to save his life, though he was able to have done it. Even so, the innocent Redeemer, in whom was found no cause of death, no not by His very judge, He abhorred not the ignominious Cross; 'I lay down my life,' He says; 'no man taketh it from me.'"²

¹ The Christian taught by the Church's services. Hook.

² M'Ewen on the Types. 1763.

FIG. 1.

Abraham offering up Isaac. From a bas-relief in the Catacombs of Rome.

FIGS. 2, 3.

Isaac carrying the wood for the sacrifice. Christ bearing the Cross. These and the two following subjects are from a Bible of the 13th cent. (Brit. Mus.)

“Ask you the manner of His death? behold it in this lively type; for as Isaac carried the wood, so the beloved Son of God carried His cross.”¹

“Isaac carried the wood whereon he was bound to Moriah; so did Christ carry the Cross whereon He was nailed to Golgotha, and so the wood was first laid upon them both, and then they were laid upon the wood. Isaac without resistance, without repining or reply, willingly yields himself to his Father even unto death: so was Christ obedient to His Father, even unto death. So each of them was led away like a Lamb to the slaughter, as is said of Christ.”²

The marginal references of the Bible point out the resemblance which is here illustrated.

FIGS. 4, 5.

Abraham offering up Isaac. The Death of Christ upon the Cross.

“It is a circumstance by no means unworthy of our careful attention, that the true propitiation was offered up nearly in the same place where the beloved son of Abraham was to expire upon the altar. Ye mountains of Moriah! your name may now be Jehovah-jireh for better reasons than when the ram was caught by Abraham in the thicket, and which he offered for his Isaac; for God has now provided Himself a Lamb, and in these mountains the Lord was seen putting away sin by the sacrifice of Himself.”²

The 22nd chapter of Genesis, in which this event is recorded, is appointed to be read on Good Friday.

¹ M'Ewen on the Types. 1763.

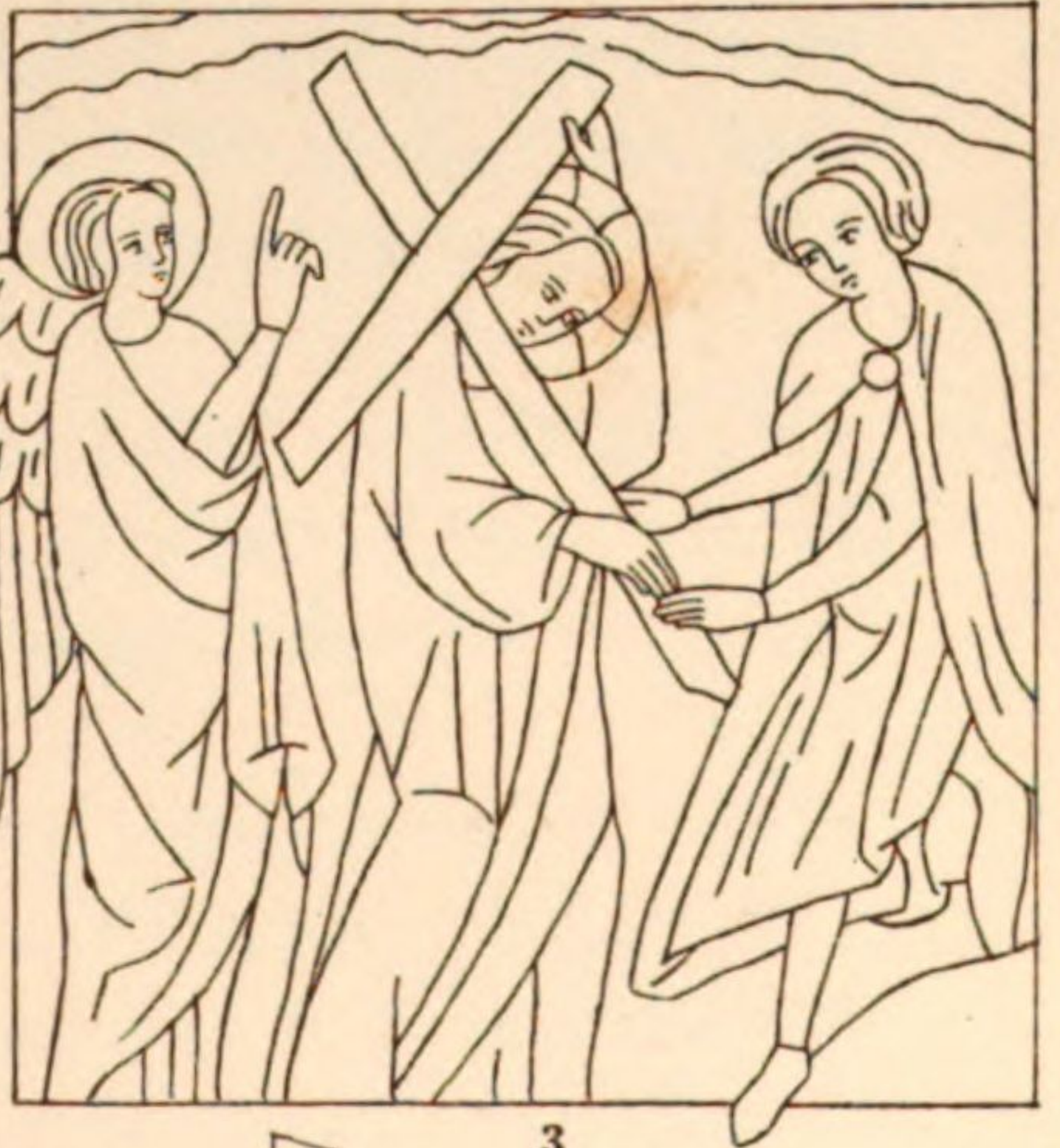
² Mather on the Types. 1683.



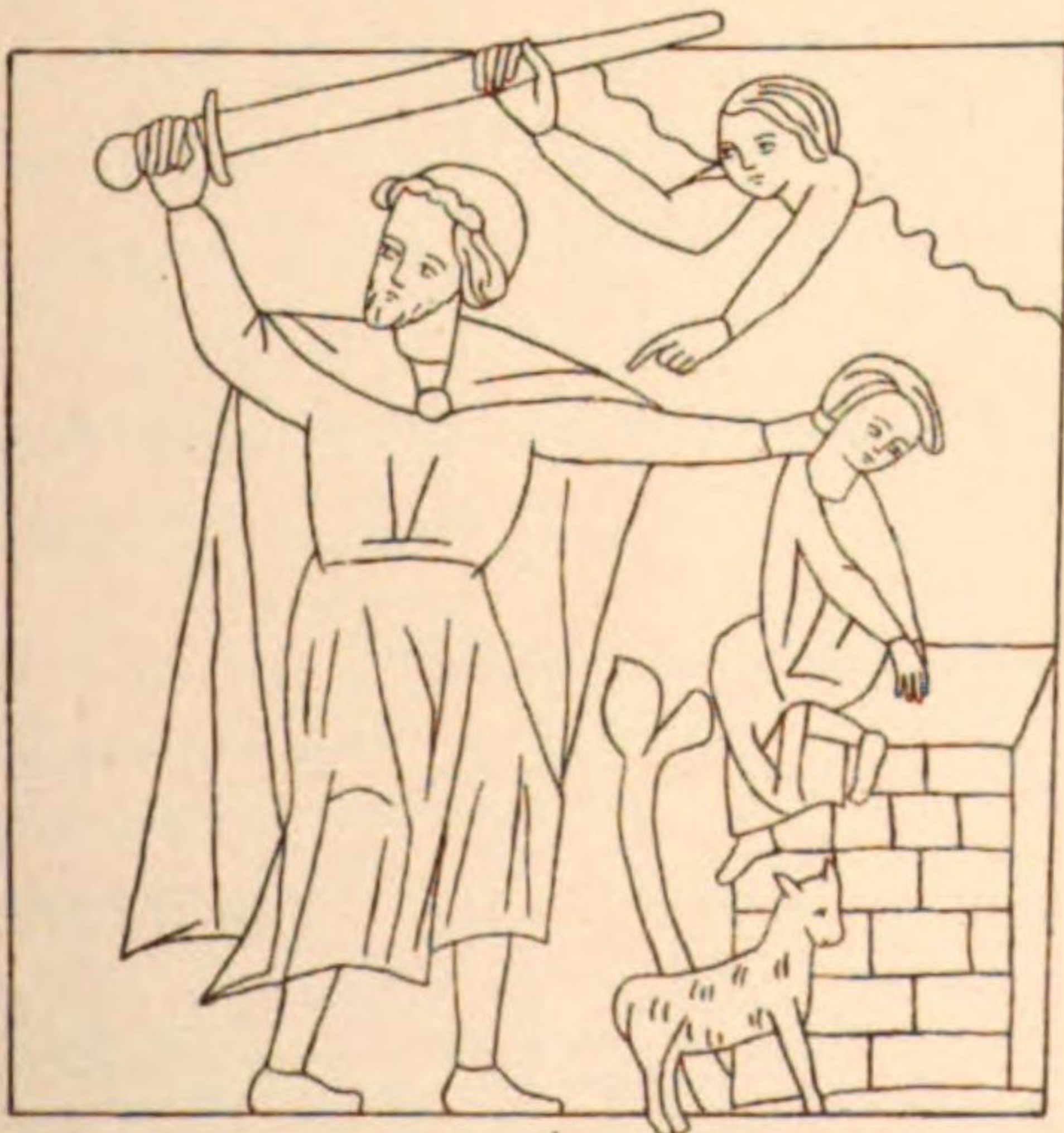
1



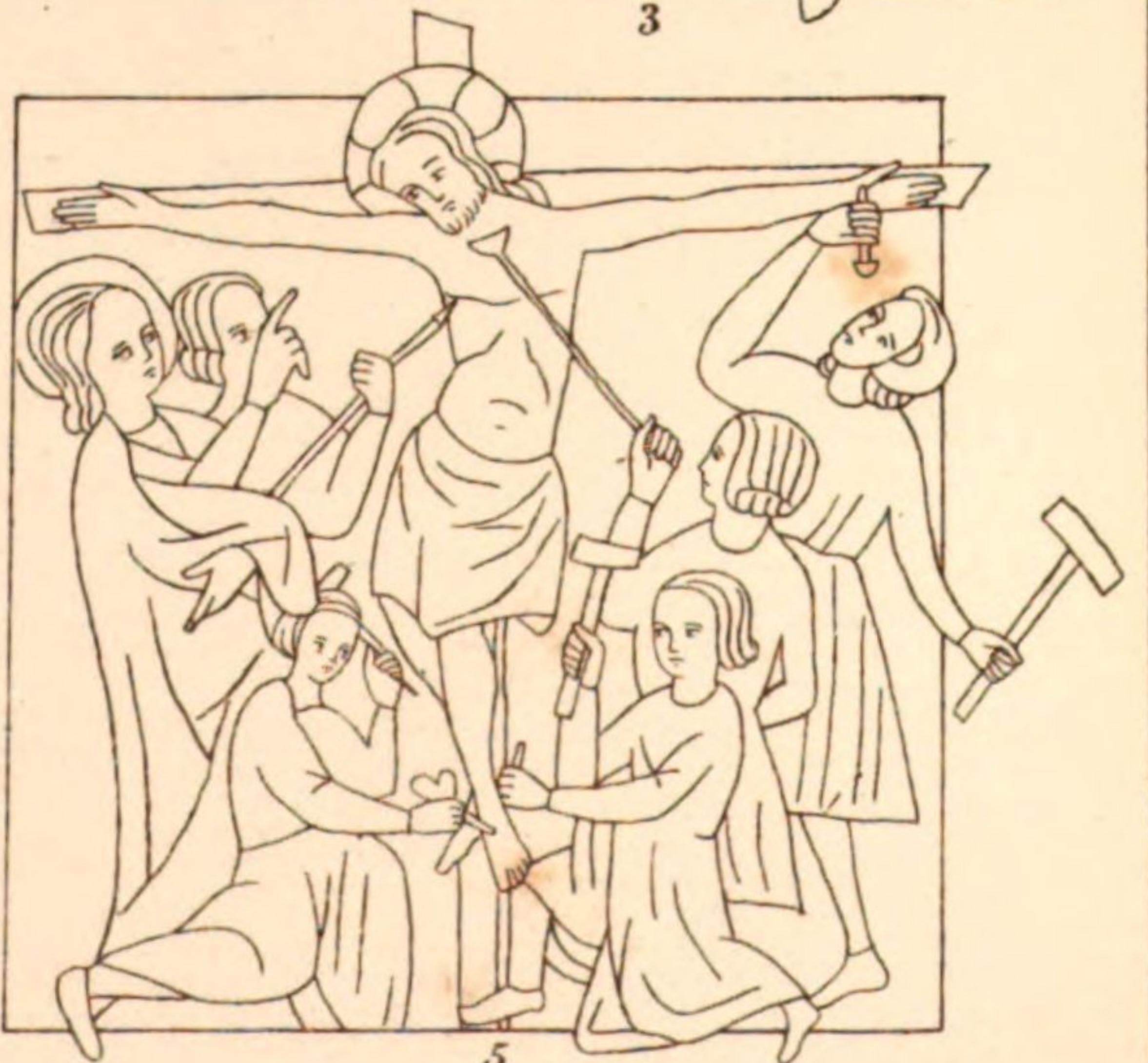
2



3



4



5

PLATE IV.—JOSEPH.*



ESUS Christ is the true Joseph, if you view Him as a beloved son—an affectionate brother—an illuminated prophet—a resister of temptations—a forgiver of injuries; but chiefly if you consider Him as an innocent sufferer—an exalted prince—and a universal Saviour. Like Joseph, He was a beloved Son, whom God the Father has blessed above all His brethren.”¹

“ It is unquestionably in Christ that we are to seek for the first and highest fulfilment of this type. He is pre-eminently the elect of God, the child of promise, the Holy One of Israel, in whom faith, and every principle of a divine life had its perfect exercise; therefore was He also, in a sense in which no others could be, the Beloved of the Father, treated to the dignity of a Son in the house, made partaker even of the whole fulness of the Godhead, and the dispenser of life and blessing to all the members of the household.”¹

“ Here is the King and Deliverer, the brother, the Joseph of the family, who is to become its head, who is to preserve its life. These events of His childhood, the deaths which accompany it, His own deliverance, connect Him with the history of His land.”²

“ The conversion of Israel to Jesus of Nazareth is indeed an indubitable futurity, but as a national movement it will be brought about by a direct Providence. The history of Joseph contains this prophetic consummation in an unmistakeable enigma. The Great Joseph is rejected of His brethren, sold to the Gentiles, acknowledged by the nations as the Saviour of the world, and the dispenser of the manifold grace of God to all that hunger after righteousness. The famine of the divine word will yet bring the sons of Israel ‘ along with the nations that come; ’ they will recognise in the Lord of the countries Him whom they had rejected; they will magnify Him whom once they despised, and in those days peace shall be established upon Israel.”³

* In the Cathedral of Bourges one painted window of the 13th century is filled with the history of Joseph, considered as a type of Christ.

¹ M'Ewen on the Types. 1763.

² Maurice. Unity of the New Testament.

³ Genesis elucidated.

FIGS. 1, 2.

Joseph's brethren conspire against him. Christ rejected by the Jews. These and the following subjects are from a Bible of the 13th cent. (Brit. Mus.)

“ Envy was the motive on which the Patriarchs sold Joseph ; and Christ was accused and condemned on the same principle. When Joseph declared his dreams which signified his future superiority over his whole family, ‘ his brethren hated him yet the more for his dreams and for his words.’ . . . So when Christ asserted His own dignity, His brethren took up stones to cast at Him for making Himself the Son of God.”¹

“ As he was hated by his brethren, so Jesus came to ‘ His own, and His own received Him not.’ ”²

FIGS. 3, 4.

Joseph sold to the Ishmaelites by his brethren. Christ sold to the Jews by Judas.

“ ‘ Come let us kill him’ was the language of the brethren both of Joseph and of Jesus ; they were both sold for pieces of money ; both became servants ; both were ‘ numbered with transgressors.’ ”²

“ Who were the enemies of Joseph ? The Patriarchs ; his own brethren . . . All these particulars were exactly verified in the person of Christ ; His brethren moved with envy sold Him for money, and delivered Him to the Gentiles. The brother who advised the felling of Joseph was Judah, who answers even in his name to the traitor that sold Jesus Christ ; but the guilt which attends his name extends to the whole nation of the Jews, of whom Judah among the twelve Patriarchs, and Judas among the twelve Apostles, were the representatives.”¹

FIGS. 5, 6.

Reuben finding Joseph was not in the pit, took the coat and dipped it in blood. St. Peter and St. John find the sepulchre empty.

“ As in the pit his father's darling lay
Beside the desert way,
And knew not how, but knew his God would save
Even from that living grave,
So, buried with our Lord, we'll close our eyes
To the decaying world, till Angels bid us rise.”³

¹ Jones on the figurative language of Holy Scripture. 1786.

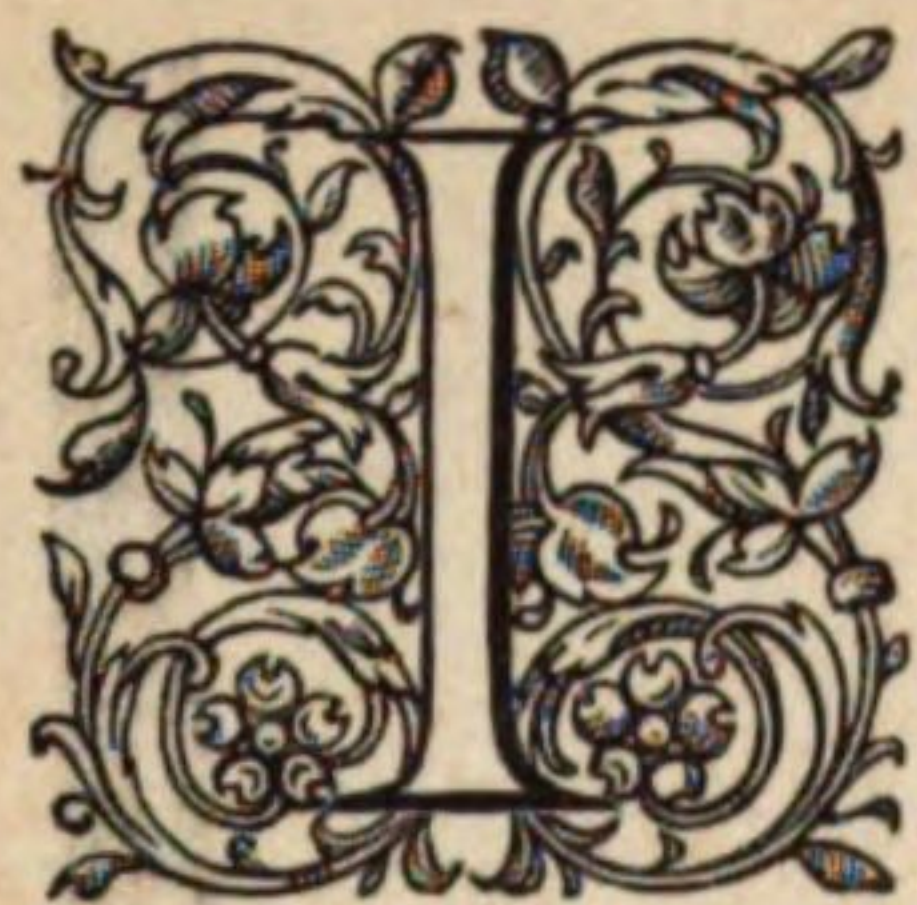
² Jortin. Eccles. Hist. 1751.

³ Christian Year. Easter Eve.



PLATE V.
JOSEPH.

FIGS. 7, 8.



JOSEPH'S deliverance out of prison. Christ's Resurrection. These and the following subjects are from a Bible of the 13th cent. (Brit. Mus.)

“ Though Joseph was shot at by the archers, yet his arm was strengthened, the bonds and fetters were loosed, and he not only brought out of prison, but advanced to be Lord over the whole Land and next unto Pharaoh, having all administration delivered unto him: so Jesus Christ, although He was a sign of contradiction, yet His arm was strengthened to raise Himself out of the grave to loose all chains of sin, to loose all sorrows of death, and being risen again was advanced and exalted above all creatures, all power given Him in heaven and earth, the Lord of His Church and ruler of the whole earth; to Him is committed the government.”¹

FIGS. 9, 10.

Pharaoh exalts Joseph. Christ's Ascension; the Disciples worship Him.

“ And he made him to ride in the second Chariot that he had, and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.”
Gen. xli. 43.

“ As Pharaoh every way honoured Joseph, as he richly decks and attires him, puts a golden chain on his neck, and every man must bow to him, so God the Father hath highly exalted His Son Jesus, and given Him not only the rich robes of immortality and glory, but a Name above all names, that at His Name every knee shall bow.”¹

FIGS. 11, 12.

Joseph said to his brethren, I am Joseph your brother. Jesus said to His Disciples, I am the Good Shepherd.

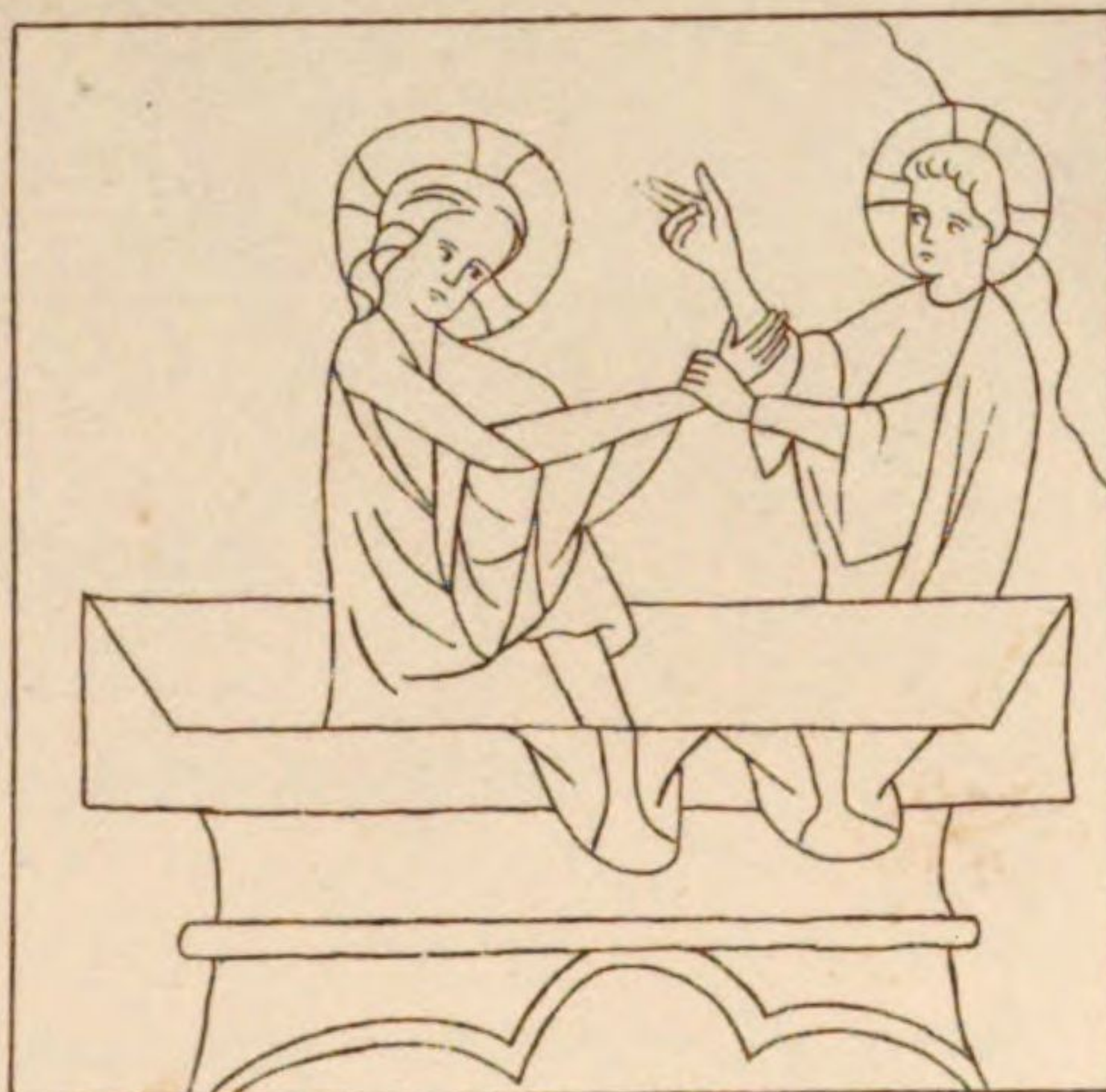
“ So, truest image of the Christ,
Old Israel's long-lost son,
What time, with sweet forgiving cheer,
He call'd his conscious brethren near,
Would weep with them alone.”²

¹ Taylor. Moses and Aaron. 1653.

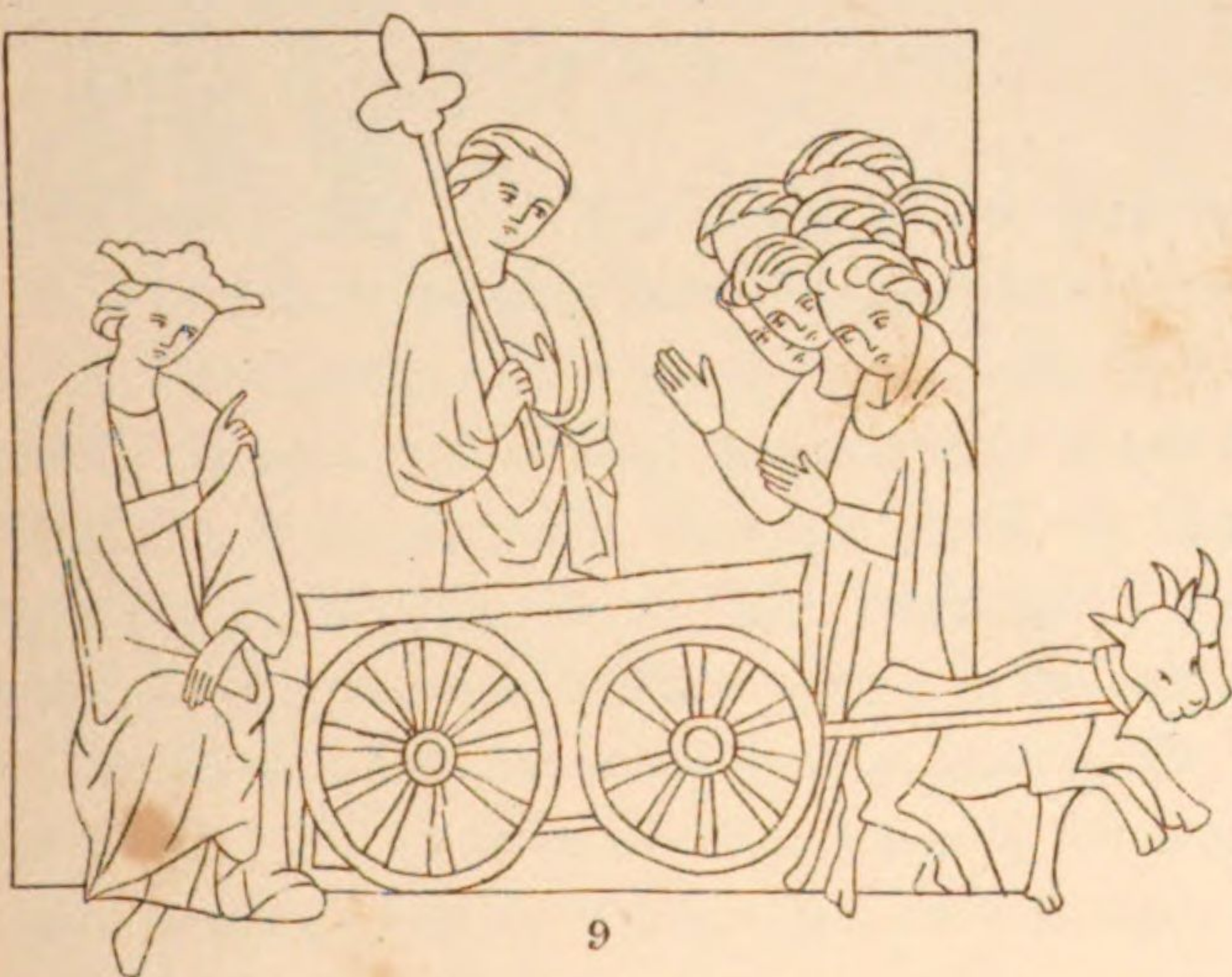
² Christian Year. Fourth Sunday in Lent.



7



8



9



10



11



12

PLATE VI.—MOSES.

THE ROCK IN THE WILDERNESS.



AND did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

1 Cor. x. 4.

"The Rock by its water accompanied the Israelites; so Christ by His Spirit goes with His disciples even to the end of the world."¹

"The Apostle calleth it a spiritual Rock, both for being miraculous in effects, and for being a type of what was to come; it was both miraculous and significant. Most plainly he affirmeth, 'and that Rock was Christ;' 'not in substance, but in signification,' saith Aquinas. The Rock was a type of Christ, three ways; as it was a Rock; as out of it issued water; in the manner of obtaining. It was a type of Christ, as it sent out water in abundance to the people of Israel ready to perish for thirst. For so Jesus Christ is the only Rock that sends from Himself all the sweet waters of life for the salvation of His elect, otherwise ready to perish eternally."²

"The Apostle is drawing a parallel between the case of the Church in the wilderness and that of the Church under the Gospel, with an especial reference to the Sacraments of Baptism and the Lord's Supper; there can be no doubt that he has its elements in view when he calls the one the spiritual food of which the Israelites ate, and the other the spiritual drink of which they drank, naming also the latter 'Christ.' Christ ministers to His people abundance of spiritual refreshment, while they are on their way to the heavenly inheritance."³

¹ Grotius.

² Taylor. *Moses and Aaron*. 1653.

³ Fairbairn. *Typology of Scripture*.

FIGS. 1, 2.

Moses striking the Rock, and Christ performing the miracles of turning the water into wine. Christ multiplying the loaves and fishes. From a bas-relief on a Sarcophagus in the Catacombs of Rome. This is one of the most frequent subjects in the series of representations in the Catacombs. Placed in connection with the symbolic figure of the Saviour, or with scenes in which He is more literally represented, we must suppose it to have a typical allusion; either it is intended to show that "that Rock was Christ," or a comparison is pointed out between the acts of Moses and those of Christ, as in the present instance, each bearing the rod of power in his hand, though the two ideas are not at all incompatible. So obvious a type was naturally a favourite subject for illustration during all periods of Art, but in later times the water flowing from the smitten Rock was more particularly applied to the Blood issuing from the side of Christ.¹ In the Catacombs we do not find any direct allusions to the Crucifixion, and we may suppose therefore that only the more general points of resemblance are indicated between the Leader of the people of Israel through the wilderness, and the Good Shepherd who guides His flock through the barren desert to the green pastures of the Heavenly Canaan.

FIGS. 3, 4, 5.

Christ seated between two cases containing scrolls (intended to denote the Old and New Testaments), in the act of teaching. On one side is Moses striking water from the Rock, on the other he is represented taking off his shoes at the sight of the Burning Bush. From a ceiling in the Catacombs of Rome.

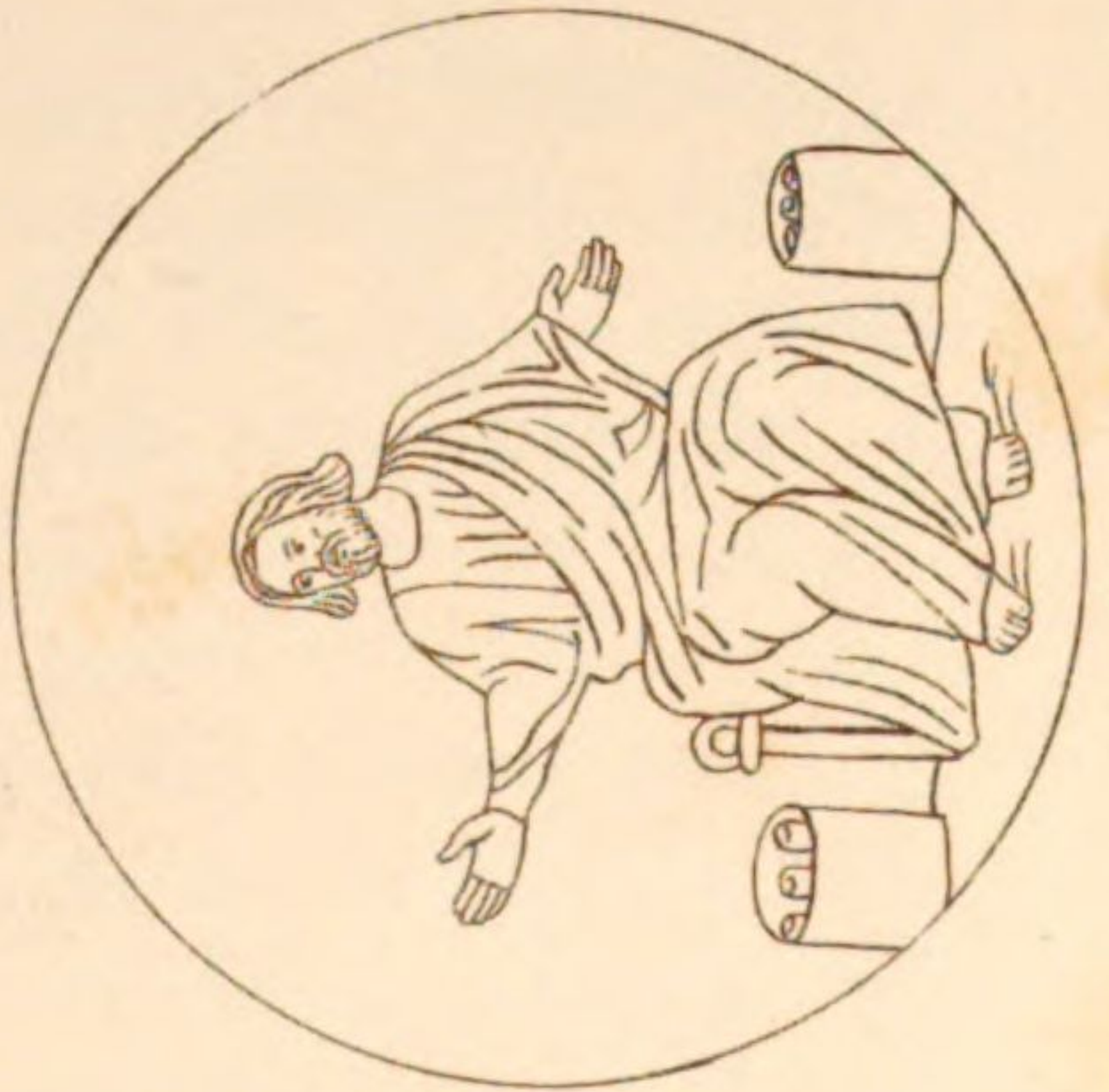
¹ See Plate xxxiv.



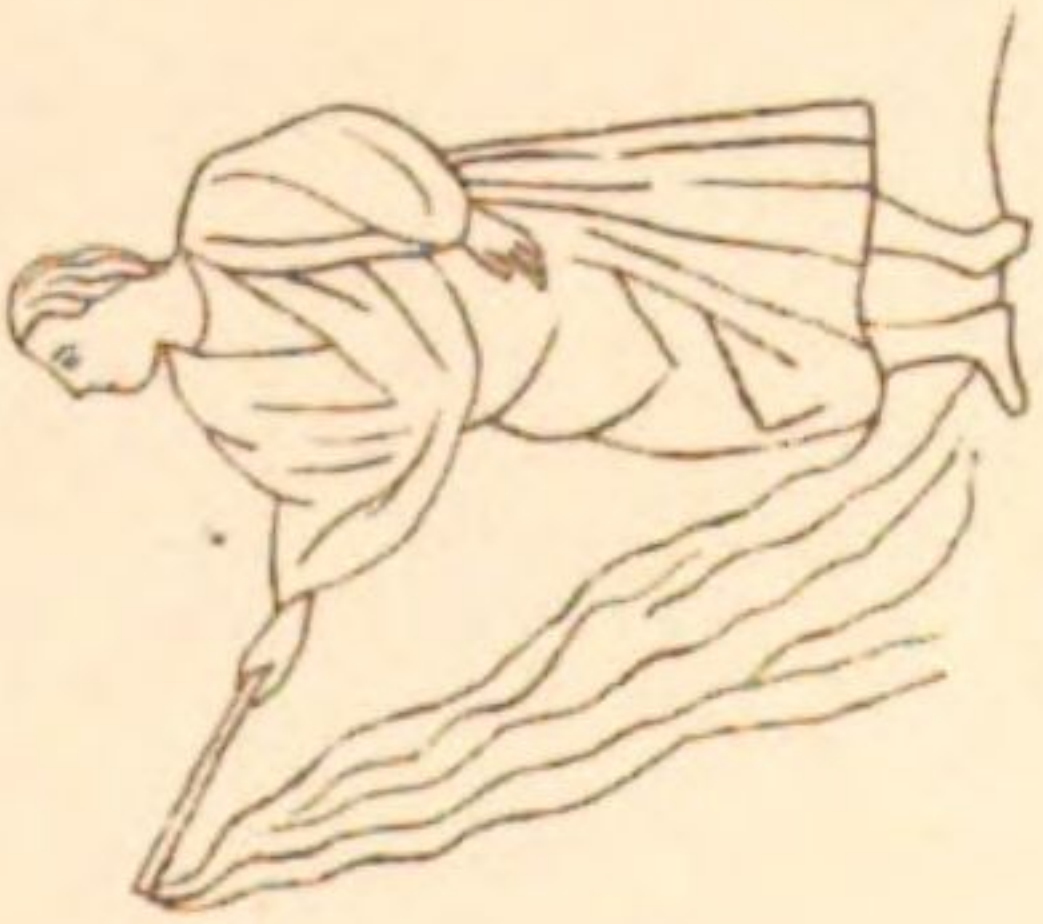
2



1



3



4



5

PLATE VII.—MOSES.



THE Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."

Deut. xviii. 15.

"Who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. iii. 2.

"There was a similitude, but yet there was not a parity; for Christ was far above Moses. *Heb. iii. 3, 5.* We may see it in these particulars; in regard of his birth; in his personal qualifications; in the whole course of his life; in the close of it. . . . Is this similitude and correspondence in so many things the effect of mere chance? Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such an one, then have we found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the Son of God."¹

"The Prophets of the Old Testament saw visions and dreamed dreams; all the Prophets of the New were in the same state; but Christ neither saw visions nor dreamed dreams, but had an intimate and immediate communion with the Father. . . . Moses and Christ are the only two in all the sacred history who had this communion with God."²

"In the fulness of time there did arise a Prophet in Israel like unto Moses, whom the Lord knew face to face; like him also in the signs and wonders which He did, and in the authority with which He was invested; and that Prophet was Jesus of Nazareth. Christ was predicted and typified by Moses as a Prophet, as a Lawgiver, as a Mediator and Priest, as a King."³

¹ Jortin. *Eccles. Hist.* 1751.

² Bishop Sherlock. *Discourses.*

³ Chevallier. *On the Historical Types.* Hulsean Lectures. 1826.

FIG. 6.

Moses striking water from the Rock. From a book of Hours of Henry II. of France; 16th cent. (Musée des Souverains, Louvre.)

FIGS. 7, 8.

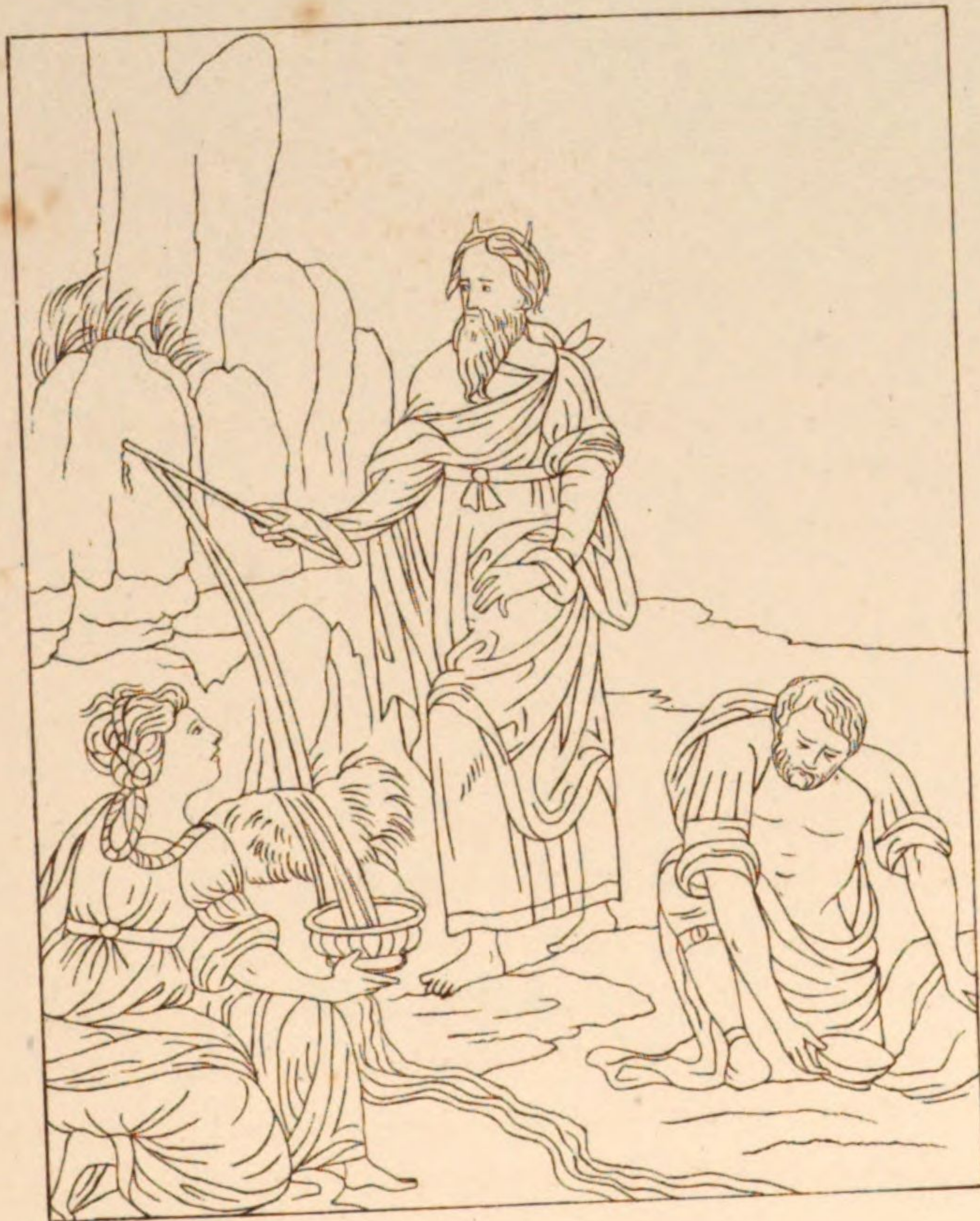
Moses in the ark of bulrushes. Christ laid in the manger at His Nativity. From a Bible of the 13th cent. (Brit. Mus.)

“Moses in his infancy was wonderfully preserved from the cruelty of a tyrant, and from the destruction of all the male children: so was Christ.”¹

“The time for the deliverer appearing and entering on the mighty work given him to do, as it should be the one fittest for the purpose, so it must be the one chosen and fixed by God. It might seem long in coming to many whose hearts groaned beneath the yoke of the adversary, but the Lord knew best when it should take place, and with unerring precision determined it beforehand. Hence we read of Christ’s appearance having occurred in ‘due time,’ or ‘in the fulness of time.’ The deliverer must be in the strictest sense the brother of those whom he came to redeem; bone of their bone, and flesh of their flesh; partaker not merely of their nature, but also of their infirmities, their dangers and their sufferings. Though He had come from the highest Heaven to accomplish the work, still it was not as clad with the armoury, and sparkling with the glory of the upper sanctuary, that He must enter on it, but as the seed of the vanquished woman, the child of promise in the family of God, and Himself having experience of the lowest depths of sorrow and abasement which sin had brought upon them. The child Moses owed his preservation to a member of Pharaoh’s house, and in that house found a fit asylum and nursing place. The Captain of our salvation had thus also to be helped; for though born of the tribe of Judah, He had to seek elsewhere the safety and protection which ‘His own’ denied him, and partly was indebted for His preservation to that very Egypt which had sheltered the infancy of Moses.”²

¹ Jortin. Ecclesiastical History. 1751.

² Fairbairn. Typology of Scripture.



6



7



8

PLATE VIII.

MOSES.

FIGS. 9, 10.



MOSES leading the twelve tribes out of Egypt. Christ leading the twelve Apostles. From a Bible of the 13th cent. (Brit. Mus.) from which figs. 13, 14, are also taken.

“ The 114th Psalm celebrates the Exodus, or going forth of the Children of Israel from Egypt, and their redemption from the tyranny of Pharaoh. Christians use it as typical of a far higher redemption; they praise God for having taken them out of the world, as out of a land of strange people, and brought them to serve God in His sanctuary and under His dominion.”¹

FIGS. 11, 12.

Moses appointing seventy Elders. Christ sending forth seventy Disciples. From the Bedford Missal; a MS. of the 15th cent. (Brit. Mus.)

“ Moses chose and appointed seventy Elders to be over the people: Christ chose such a number of disciples. The Spirit which was in Moses was conferred in some degree upon the seventy Elders, and they prophesied: Christ conferred miraculous powers upon His seventy Disciples.”²

FIGS. 13, 14.

Moses blessing the eleven sons of Jacob. Christ blessing the eleven Apostles.

“ The case of Moses and the Israelites shadows forth as in a type, the intercession of Christ. Moses, the teacher and guide of Israel, is about to leave his people; before his departure he addresses them, and reminds them of all that God had done for them through his means; he had been the mediator through whom their benefits had been conferred. This office of mediator is a type of the work which Christ now carries on at the right hand of God. Before His Ascension He addressed His disciples; He had before inculcated the precepts of love and obedience as the only paths in which to walk safely through the dangers of this wilderness. Now that He is about to leave them, He reminds them of all the mercies bestowed on them through His means.”¹

“ Thou art our Moses out of sight,
Speak for us, or we perish quite.”³

¹ The Christian taught by the Church's services. Hook. ² Jortin. Eccles. Hist. 1751.

³ Christian Year. 5th Sunday after Easter.



9



10



11



12



13



14

PLATE IX.—JOSHUA.



AND *Joshua the son of Nun was full of the spirit of wisdom.*"

Deut. xxxiv. 9.

"Both were Saviours; both had the name Jesus, both saved their people, the type from temporal and external enemies, the truth from spiritual and eternal. Joshua entereth and taketh possession for himself and for all the people; so our Joshua hath entered and taken possession, and led us into the possession of our heavenly Canaan."¹

"The scenes presented to our view in the concluding chapters of Revelation are but an expansion to the affairs of a whole world, and the destinies of a coming eternity, of those which we find depicted in the wars of Joshua. In these awful scenes we see on the one hand, the Captain of the Lord's host, of whom Joshua was but a servant and imperfect type, and also the host itself of a redeemed and elect Church, with the sure word of promise and the resistless artillery of Heaven on their side; while on the other hand we have the doomed enemies of God and the Church long borne with, but now at last delivered to judgment, till the spiritual wickednesses being bound and cast out of their abused possession, the new Heavens and the new Earth rise into view, where defilement cannot enter, and righteousness for ever dwells."²

"Joshua was a type of our Saviour, inasmuch as he led the chosen people of God safely through Jordan, after their forty years' journey through the great wilderness. For our Saviour is He who has conquered death and leads His people safely through the swellings of Jordan, after their day of trial is over in this world of temptation, and so brings them into the glories of His promised kingdom. Moreover Joshua was the Captain of the Lord's Hosts, under whom the Israelites fought successfully against all their strong enemies. He led them forth to battle, and called his chief men and made them put their feet on the necks of all the kings that fought against them, until he gave them rest in that happy land which he had before spied out for them. Even so our true Joshua makes His people more than conquerors over all their foes, and will at last beat down Satan under their feet for ever."³

¹ Taylor. Moses and Aaron. 1653.

² Fairbairn. Typology of Scripture.

³ West. On the Figures and Types of the Old Testament.

FIGS. 1, 2.

Joshua is commanded to observe the book of the Law, and to lead the children of Israel over Jordan into the Promised Land. Christ gives the Gospel to His disciples, and guides them to the Heavenly Canaan. From a Bible of the 13th cent. (Brit. Mus.)

“At last the favoured nation of the Jews are brought into their promised rest, under the conduct of their valiant General. He put them in quiet possession of that happy country which before he had spied out for them. So Jesus Christ hath introduced us, not into a temporal rest, like thine, O Joshua! but into a spiritual and eternal rest, an incorruptible and undefiled inheritance, which the law could not do.”¹

FIGS. 3, 4.

Joshua enters upon his work in passing over Jordan. Christ's Baptism in the river Jordan at the beginning of His ministry. From a Bible of the 14th cent. (Bib. Imp. Paris.)

“In this river God was pleased for the first time to magnify His servant Joshua in the sight of all the tribes of Israel; and in this river, it pleased God to give the first most public testimony to Jesus Christ, when the heavens seemed to open at His Baptism and the Holy Ghost descended in the likeness of a dove, and a voice from the excellent glory proclaimed His high character.”¹

FIGS. 5, 6.

Joshua commands the Ark to be carried round the walls of Jericho. The Apostles carrying the Gospel through the world. From a MS. of the 15th cent. (Bib. Imp.)

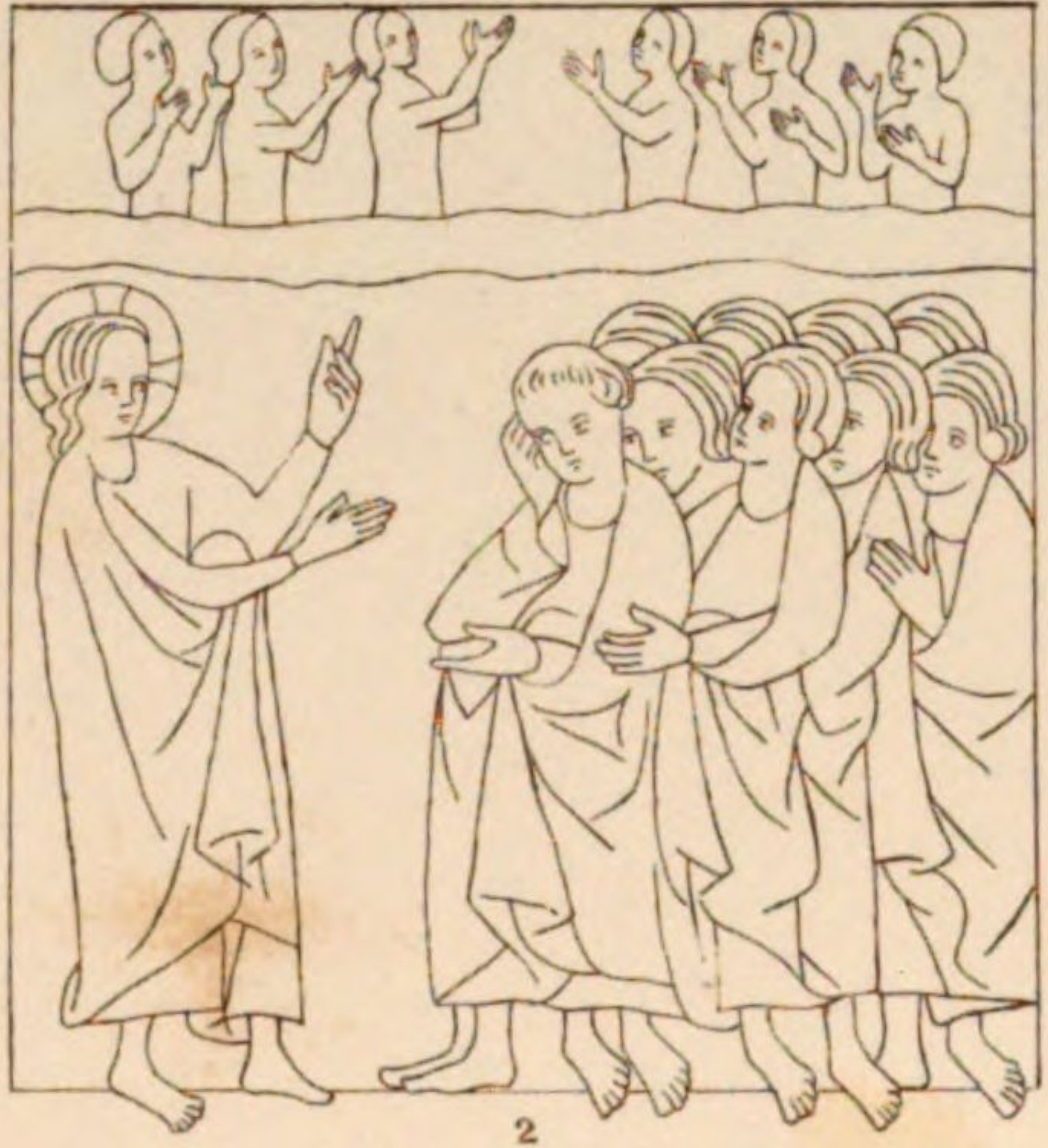
“Joshua becompassing the walls of Jericho, and the long blast of rams' horns overthrew the walls of it. Our Joshua by as weak and vile means in the eye of flesh, even by the sound and blast of the Gospel, shakes down daily the high and thick walls of the Devil and Antichrist's kingdom, and of the Jericho of this world, which resists the people of God in their passage to Canaan. By the preaching of the Gospel, typified by the sound of the trumpets, our Joshua overthrows the wisdom, power, seeming sanctity, and whatsoever strength of flesh is opposed to the power of the Gospel.”²

¹ M'Ewen on the Types. 1763.

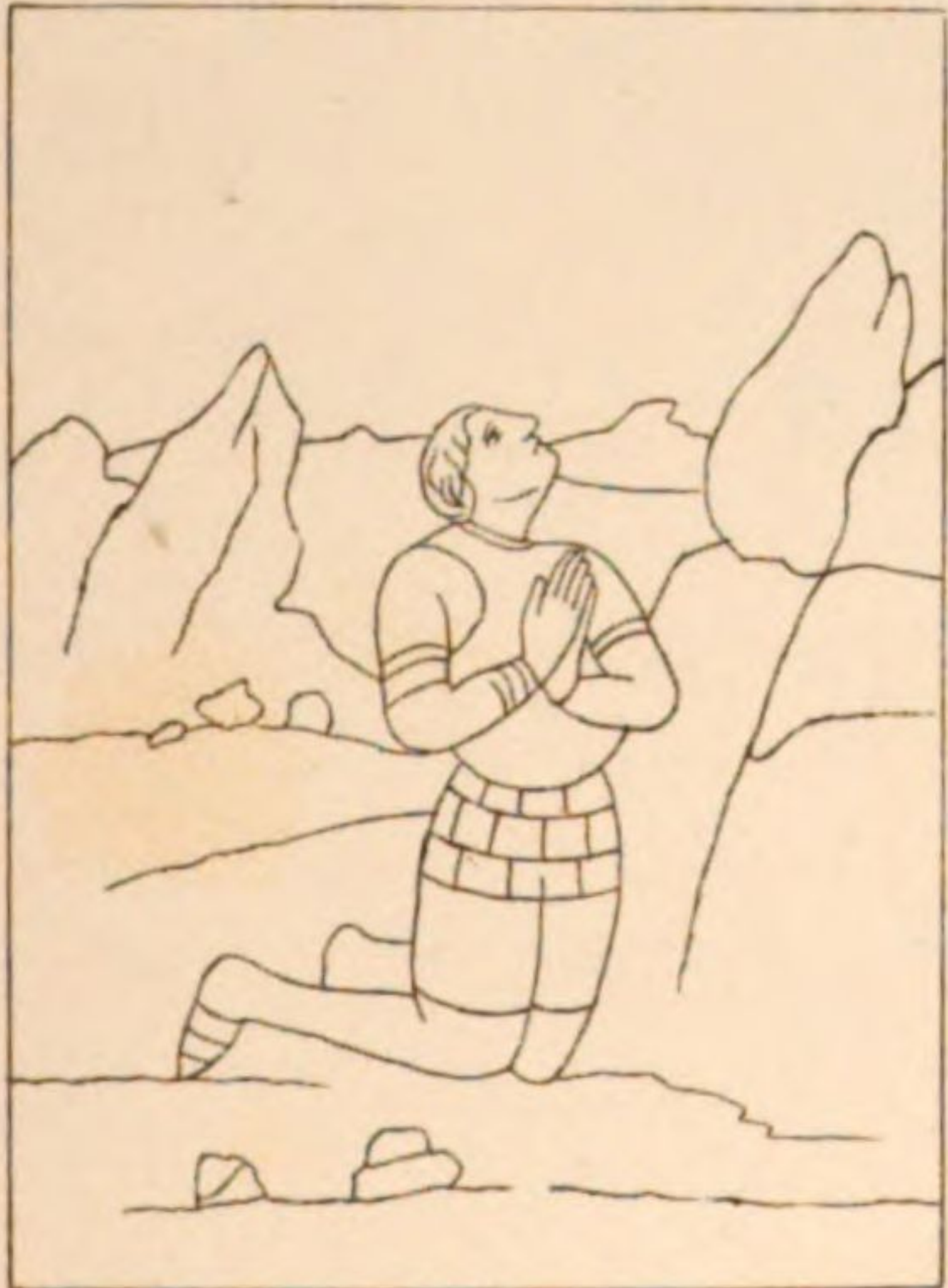
² Taylor. Moses and Aaron. 1653.



1



2



3



4



5



6

PLATE X.

DAVID.

FIGS. 1, 2, 3, 4, 5.



ORPHEUS charming the beasts with his music, surrounded by, 2. Moses striking the Rock, 3. Daniel in the Lions' Den, 4. David with the sling, 5. The Raising of Lazarus. From a ceiling in the Catacombs of Rome.

It is well known that the subject of Orpheus was adopted by the early Christians as a symbol of the time when the nations of the earth should be attracted to Christ by the sound of the Gospel. In this representation from the Catacombs it forms the central subject, and there must be a connection between it and the surrounding scenes; they must have been intended to refer to Him, of whom Orpheus was the symbol, who was the Life and Light of the world, and should overcome and destroy Death: all these four scenes allude to a deliverance, or victory over animal life; (and in this sense may also have pointed to the Resurrection;) Moses, the Deliverer of his people, is striking water from the dead rock, Daniel is triumphant in the midst of death and danger, David the Conqueror is about to destroy the enemy of his God with an apparently inadequate and humble power, and lastly, the Great Antitype Himself is calling forth Lazarus from the tomb, and bestowing new life upon the dead.

The first subject has already been considered as a type of Christ, and here we see the earliest representation of David in that character.



4



5



1



2



3

PLATE XI.—DAVID.



AND David my servant shall be King over them ; and they all shall have one shepherd. . . . My servant David shall be their Prince for ever." Ezek. xxxvii. 24, 25.

"The Lord God shall give unto Him the throne of His father David ; and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end." St. Luke i. 32.

"The Messiah is styled David, because as He was prefigured by David in many respects, so He was to descend from him."¹

"It required the lives of both David and Solomon to foreshadow in its completeness the one life of Christ in His kingdom ; the events of the first having respect chiefly to His entrance on the kingdom, amid many difficulties, trials, sufferings and victories ; the events of the second having respect to the final settlement, peace and glory of the kingdom, when the restitution of all things shall have come, and Messiah shall no longer reign in the midst of His enemies, but with these put for ever beneath His feet. The constant succession in the earthly kingdom, so long as it lasted, undoubtedly foreshadowed the endless perpetuity of dominion in the heavenly ; the whole is viewed as one interminable line stretching onward from the present occupant of the throne of Israel to the investiture of Him who was to "fit upon the throne of David for ever, and of whose dominion there should be no end."²

¹ Horne's Introduction to the Bible.

² Fairbairn. Typology of Scripture.

FIGS. 1, 2.

David overcoming Goliath with a sling and a stone. Christ vanquishing the Devil with the Cross and the Word of God. This idea of comparing Christ's conquering the Devil, not with carnal weapons, but simply by the Word of God, with the image of David and Goliath, is taken from the writings of many of the early Fathers, and is found frequently repeated in later works. This and the following subjects are from a Bible of the 13th cent. (Brit. Mus.)

"As David overcame the giant, so has He of whom David was the type and figure, the Lord Jesus Christ, overcome death, and trampled sin and Satan under His feet, and brought life and immortality to light for His people."¹

"There is no comparison between the victories of David and the Son of this David, who hath slain the great Goliath, the Devil, who defied all the host of Israel, and not destroyed the Devil only, but overcame death, hell, the grave, and chased before Him all the armies of sins and bands of temptations which come out against the Israel of God."²

FIGS. 3, 4.

Saul commanding the soldiers to take David. Pilate and Caiaphas commanding the soldiers to take Jesus. "The 69th Psalm, which was written by David at this period of his life, when he thought to have perished by the hand of Saul, has been so applied by our Lord and His Apostles in the New Testament as to leave no doubt that it describes the sufferings of the Son of God in the day of His Passion."³ And it is therefore one of the Psalms appointed to be read on Good Friday.

FIGS. 5, 6.

David crowned and anointed King of the Jews. Christ crowned King and sent to the Jews. "Yet have I set my King upon my holy hill of Sion." *Psalms* xi. 6. "David was properly King of only one little corner in Judea, but the kingdom of Christ, the true David, was from sea to sea, and to the world's end." "As when David was anointed the Spirit of God came upon him, and fitted him to the government of God's people, so our true David, Jesus Christ, anointed with oil above all His fellows, was filled and furnished with the Spirit, and all needful graces for the administering of His kingdom."²

¹ Blencowe. Parish Sermons.

² Taylor. Moses and Aaron. 1653.

³ The Christian taught by the Church's services. Hook.

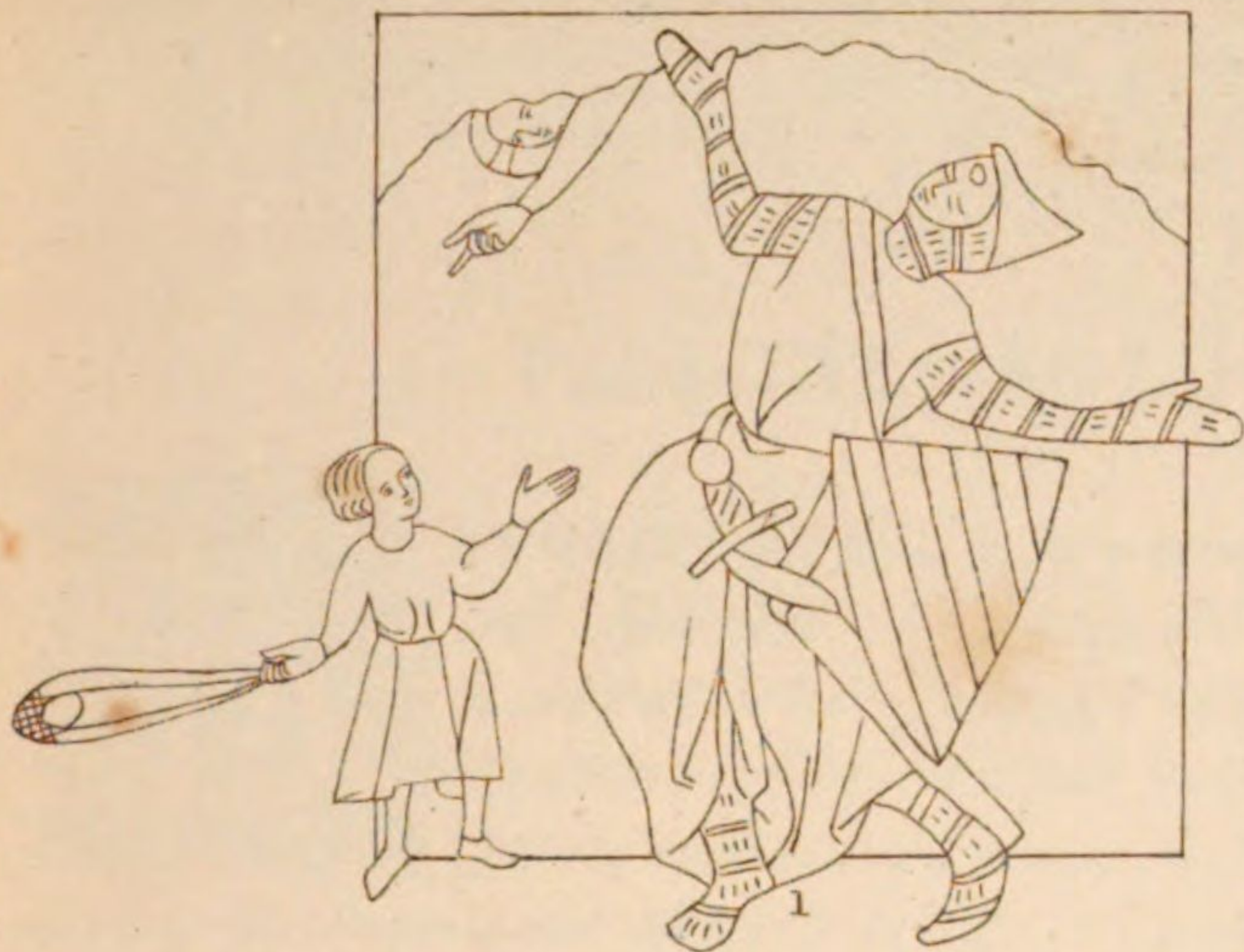


PLATE XII.—SOLOMON.



BEHOLD, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.” 1 Chron. xxii. 9, 10. Heb. i. 5.

“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.” Psalm lxxii. 17.

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Heb. i. 8, 9. Psalm xlv. 6, 7.

*“A notable type of Him, who Himself is the Prince of Peace, whose sceptre is a Gospel of peace, whose subjects are sons of peace, whose kingdom stands in righteousness, joy, and peace, at whose birth the angels sang, ‘Peace on earth, goodwill to man!’”*¹

*“In Solomon we behold a Son of David, and a King of Israel, surpassing all others in the graces of his person, and the splendour of his royal state, pre-eminent for his knowledge of divine truth and the rich flow of wisdom which was ever proceeding from his lips; most secure in his government, in his dominion most extensive, in his administration most prosperous and peaceful, the object of universal admiration and delight; in all, as near an exemplar as might be, of Him who was celebrated in the prophetic Psalms.”*²

*“This is the King who ‘shall be found as long as the sun and the moon endureth, whom all nations shall call blessed.’ This is that Son ‘who shall judge the people with righteousness, and the poor with judgment.’ This is He in whom the prayers of David are ended.”*³

¹ Taylor. Moses and Aaron. 1653.

² Fairbairn. Typology of Scripture.

³ Maurice. The Prophets and Kings of the Old Testament.

FIGS. 1, 2.

Solomon entering Jerusalem as King. Christ's entrance into Jerusalem. From a Bible of the 13th cent. (Brit. Mus.) The figure of the Church is introduced into this scene of Christ's triumphant entry into Jerusalem, which was prophetic of the future triumph of His Church, the Heavenly Jerusalem.

“ Christ's heritage, as Messiah, is the whole of that earth, of which Solomon's empire formed a part, and the hope of His Church is that she shall ‘ reign with Him upon the earth ;’ yet while Solomon's dominion was confined to the bodies and temporal interests of his people, Christ's shall pre-eminently respect their souls, and be characterised by ‘ righteousness, and peace and joy in the Holy Ghost.’ ”¹

FIGS. 3, 4.

Solomon's vision ; the gift of wisdom bestowed upon him. Christ with the Doctors in the Temple. From the Pomfret Missal ; 16th cent. (Bodleian.)

“ And all that heard him were astonished at His understanding and answers.” *Luke ii. 47.*

“ Solomon excelled all other men in wisdom and knowledge, but Christ is the Wisdom of the Father, and far excels Solomon, as in whom are ‘ hid all the treasures of wisdom and knowledge.’ ”²

“ The wisdom which Solomon prayed for and pursued with so true and earnest a heart, was not a wisdom which could die with him, or which his forgetfulness of it could kill. ‘ The Lord possessed me,’ says the writer of the book of Proverbs, ‘ in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was.’ ‘ In the beginning was the Word,’ says St. John, ‘ and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made.’ ‘ And this Word was made flesh and dwelt among us.’ ”³

In this illustration “ the Word ” is represented as showing forth His wisdom before men, astonishing them by its wonderful display ; a wisdom higher than that which the Queen of Sheba came to hear from the lips of Solomon, proving that “ a greater than Solomon is here.”

¹ Fairbairn. *Typology of Scripture.*

² Taylor. *Moses and Aaron.* 1653.

³ Maurice. *The Prophets and Kings of the Old Testament.*



1



2



3



4

PLATE XIII.

SOLOMON.

FIGS. 5, 6.



HE molten sea placed in the Temple; Solomon's prayer at the consecration of the Temple, and God's blessing upon it. The Font of Baptism; God bestows His grace and blessing on His Church. From a Bible of the 14th cent. (Bib. Imp.)

“The builder of God's Temple prefigured that Son of David, greater than himself, whose throne should be as the days of Heaven, the Maker and Builder of a spiritual Temple.”¹

“Solomon was chosen by God to build Him a house that He might dwell in it continually. And as the builder of this holy Temple, he is a type of our Lord Jesus Christ, who is the Builder of the true Temple of God, the Church. He is the true Solomon who builds this holy house not with dead but with living stones; which being fitly framed together grow into a holy temple in the Lord, a spiritual house, ‘in whom we also are builded together for an habitation of God through the Spirit.’ ‘For know ye not that ye who are baptised into Christ are the temple of God?’”²

FIGS. 7, 8.

Solomon and the Spouse. Christ and the Church. From a Bible of the 13th cent. (Brit. Mus.)

“The 45th Psalm was originally sung in honour of King Solomon, and of his marriage with Pharaoh's daughter; Christians sing it in honour of their Heavenly King, and of His union with the Church His Spouse, and therefore it is appointed to be read on Christmas Day.”³

“The love between her and Solomon is made a type of the love between Christ and the Church. Christ hath took us Gentiles to be a Spouse unto Him.”⁴

“Solomon had a vineyard and let it out to dressers; but ‘my vineyard is set before mine eyes;’ Himself still walks in the midst of the golden candlesticks and watcheth for the good of it.”⁵

¹ Chevallier. On the Historical Types. Hulsean Lectures. 1826.

² West. On the Figures and Types of the Old Testament.

³ The Christian taught by the Church's services. Hook.

⁴ Mather on the Types. 1683.

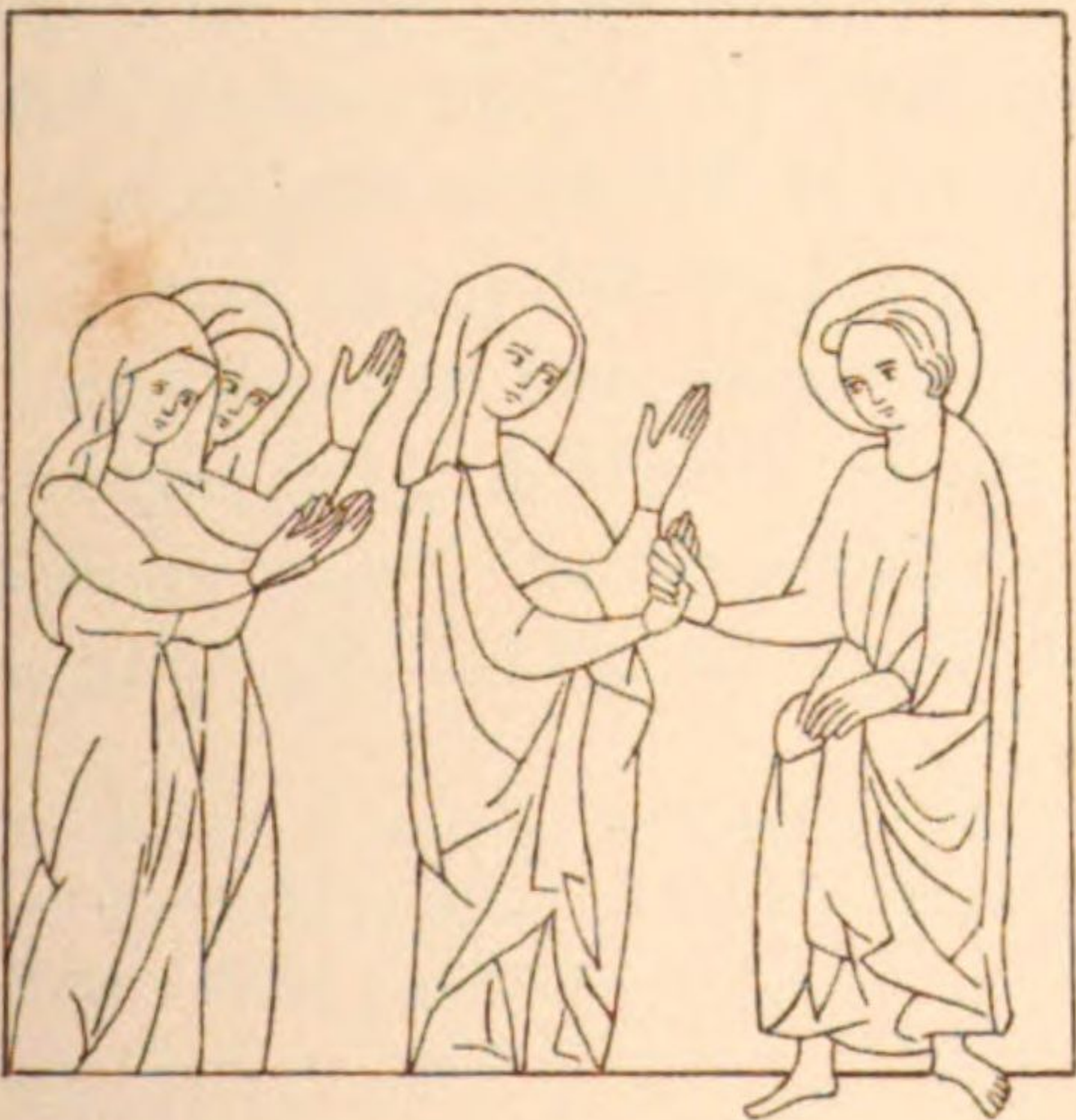
⁵ Taylor. Moses and Aaron. 1653.



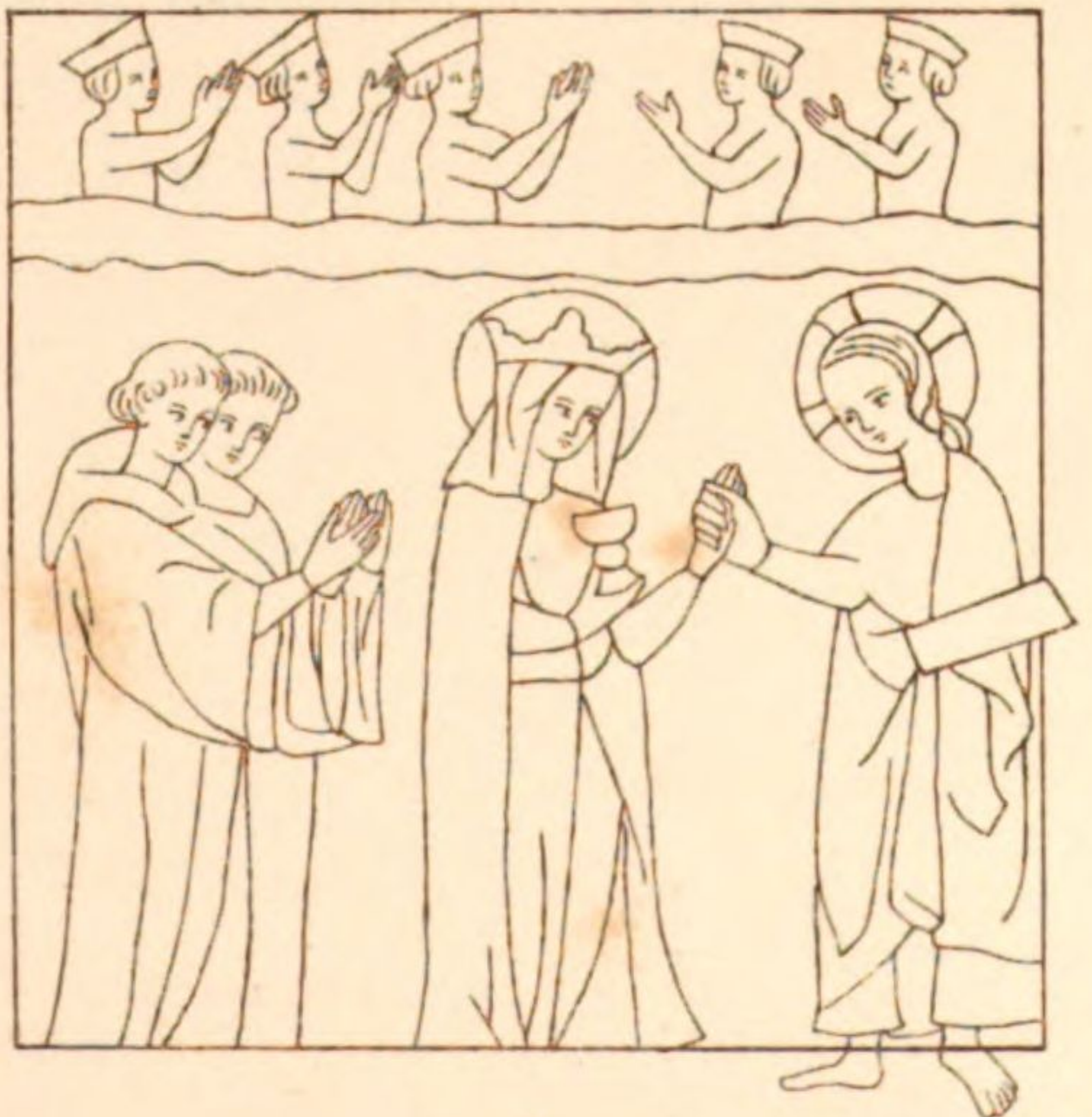
5



6



7



8

PLATE XIV.—JONAH.



S Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here." St.

Matt. xii. 40, 41.

"As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." St. Luke x. 30.

"Jonah was sent to preach repentance to Nineveh: Christ, the great Prophet of the Church was sent to preach the same doctrine to the world. Jonah's was a willing death, a free will offering: as the one cried in the whale's belly, 'I am cast out of thy sight,' so the other cried upon the Cross, 'My God, my God, why hast thou forsaken me?'"¹ As Jonah must be cast into the sea to save his fellows from drowning, so must Christ be put to death by those that should have preserved Him; but not for any desert of His own, but to save His companions and brethren in the same ship with Him from death and drowning: for so was the signification of His name, Jesus; so Himself affirmed, 'the Son of man came to give His life a ransom for many.' So also Caiaphas prophecies: 'it is expedient that one man die for the people, and that the whole nation perish not.'"²

¹ The resemblance between the Prayer of Jonah and many of the Psalms that are applied to Christ is pointed out in the marginal references of the Bible.

² Taylor. Moses and Aaron. 1653.

FIG. 1.

The Good Shepherd carrying the lost Sheep on His shoulders, surrounded by four scenes from the Life of Jonah. From a ceiling in the Catacombs of Rome.

“A greater than Jonas is here pointed forth, in His death, burial, resurrection and preaching to the Gentiles.”¹

FIGS. 2, 3.

Jonah preaching to the Ninevites. Christ preaching to the Jews. From a Bible of the 13th cent. (Brit. Mus.)

“Jonah came preaching repentance to the Ninevites; he called to them to turn from their evil ways, else their city would be destroyed; that proved him to be a Prophet from Heaven. The people owned him because he spoke to their consciences, discovered to them their evil. The Scribes and Pharisees did not acknowledge this sign of a Prophet.”²

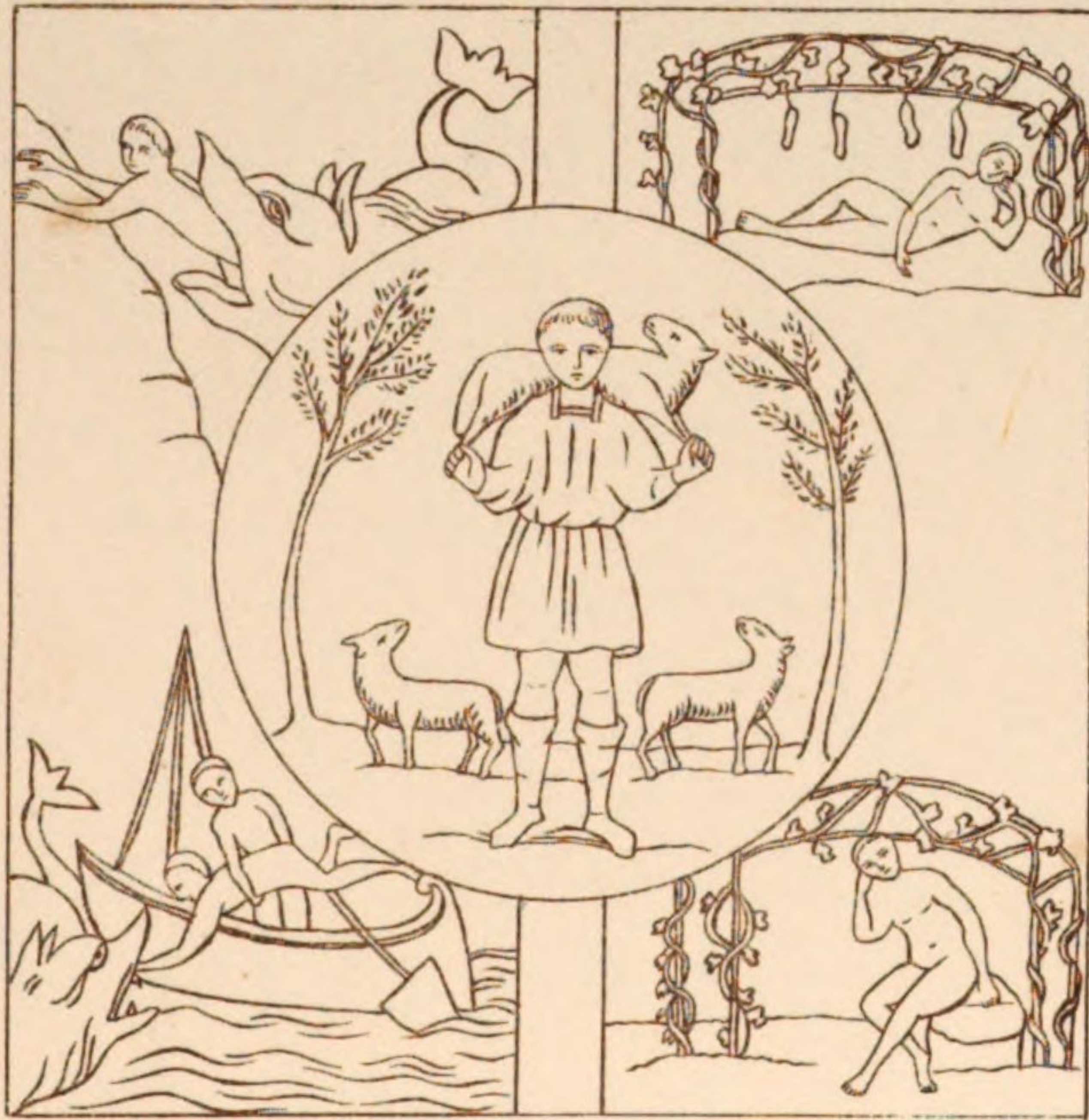
“Jonah was a preacher of grace to the Gentiles: and Christ was a preacher of grace, not to Jews only, but to Gentiles also: being given for a light to the Gentiles, that He might be the salvation of Gentiles to the farthest parts of the earth.”³

“This is the first time we read of a prophet sent to reform a Gentile nation, and doubtless it was a prelude of His granting to the Gentiles, in future times, repentance unto life.”¹

¹ M'Ewen on the Types. 1763.

² Maurice. On the Unity of the New Testament.

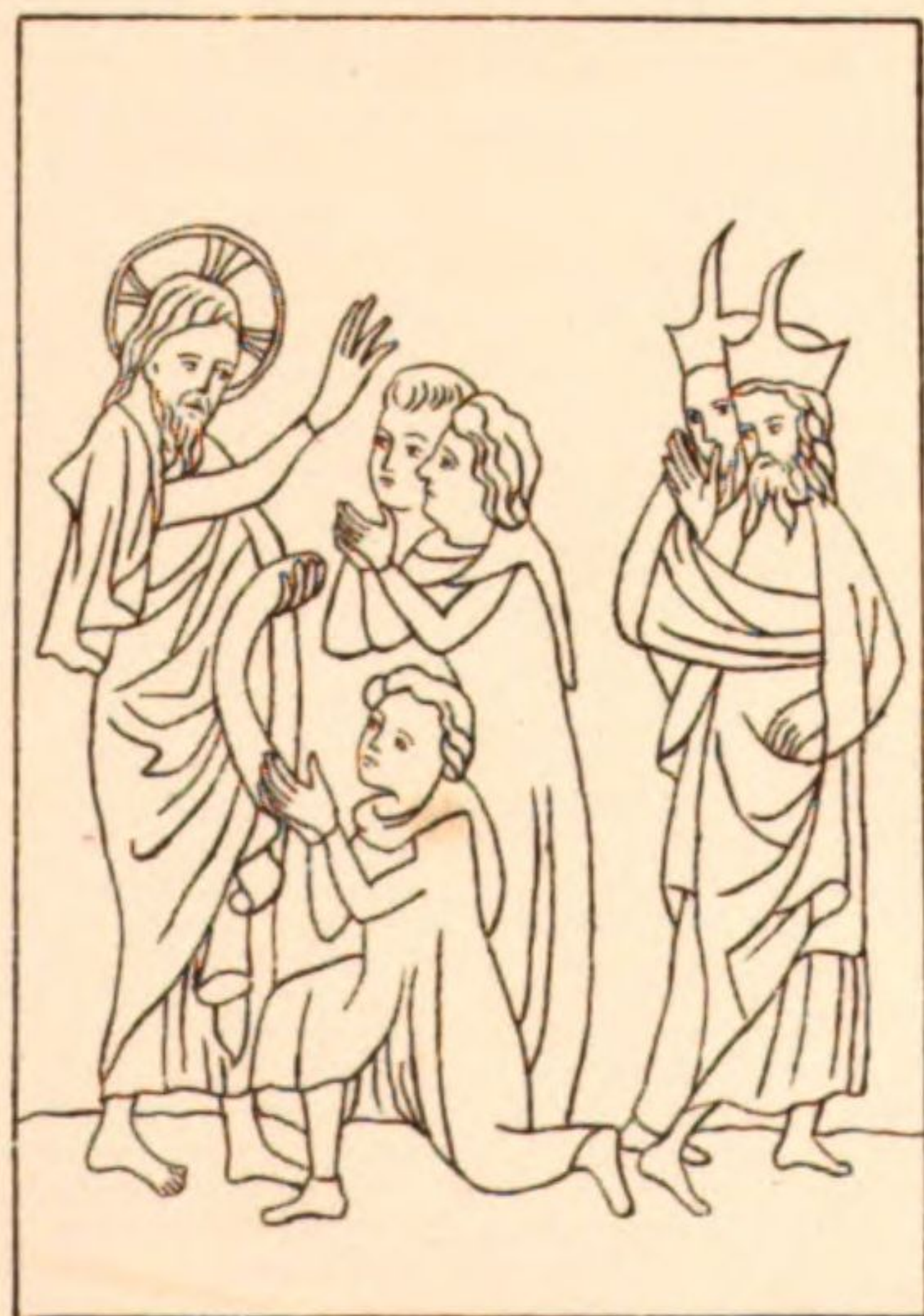
³ Taylor. Moses and Aaron. 1653.



1.



2



3

PLATE XV.

JONAH.

FIGS. 4, 5.



JONAH cast into the sea to stay the tempest. Christ delivered over to His enemies to be mocked and put to death for our offences. These and the two following subjects are from a Bible of the 13th cent. (Brit. Mus.)

“ The casting forth of Jonah into the sea, bears no small resemblance to the death of Christ, though in some circumstances there is a considerable difference: for the Prophet Jonah was, for his own offences, delivered into the hands of the mariners, who, without being guilty of murder or thirst after his blood, did with great reluctance, throw him overboard for their own preservation, earnestly beseeching that his blood might not be laid to their charge; but Jesus Christ being delivered, not for His own, but our offences, unto the Jews and Gentiles, was taken, crucified and slain with wicked hands, while His murderers imprecated the direful vengeance of His innocent blood to be on them and their children. With his own consent the Prophet is cast forth into the sea . . . so Jesus Christ laid down His life in the most voluntary manner, and boldly offered Himself to the multitude who were sent to apprehend Him. . . A greater than Jonah is here pointed forth, in His death, burial, resurrection, and preaching to the Gentiles.”¹

FIGS. 6, 7.

Jonah cast out by the Whale. Christ's Descent into Hell, and Resurrection.

“ Jonah, swallowed up as he was by the Whale, and miraculously preserved alive within it for the period of three days and three nights, is a type of Christ becoming the prey of all-devouring Death, and of His human soul entering subsequently into that unseen region, (called Hell in the Creed,) respecting which, Scripture, ever aiming to edify rather than to gratify curiosity, presents us with such few and scanty notices.”²

FIG. 8.

Jonah cast out by the Whale. From a Book of Hours of Henry 2nd of France; 16th cent. (Musée des Souverains, Louvre.)

¹ M'Ewen on the Types. 1763.

² Goulburn. Parochial Sermons.



4



5



6



7



8

PLATE XVI.
THE ANNUNCIATION.

FIGS. 1, 2.



THE Law delivered to Moses on Mount Sinai. The Birth of the Saviour announced to the Virgin. From the Pomfret Missal, 16th cent. (Bodleian.)

A comparison, or analogy, between the two Dispensations is alluded to in these subjects; Moses is receiving the first Covenant from the Hand of God, and the Mediator of the New Covenant is announced from Heaven. "The Law was our schoolmaster to bring us to Christ;" in Him were fulfilled all the promises of the first Covenant, and all the types and figures of the Law. "The Law was given by Moses, but grace and truth came by Jesus Christ."

FIGS. 3, 4.

The Angel appearing to Manoah's wife. The Angel's visit to the Virgin. From a Bible of the 14th cent. (Bib. Imp.)

"The circumstances of Samson's birth resemble Jesus Christ's;—their birth and future importance were declared by a messenger from the invisible world to their female parents, that they should be Nazarites unto God, and saviours of Israel. The Angel that appeared to Manoah's wife refused to tell his name when importuned: but the angel that appeared to the wife of Joseph declared who he was, without being asked. Samson was but a legal Nazarite, and many a time he seems to have acted a part very unworthy of such a sacred name; but Jesus Christ was that in substance which Samson and other Nazarites were only in shadow, 'holy, harmless, undefiled, separate from sinners.'"¹

¹ M'Ewen on the Types. 1763.



1



2



3



4

PLATE XVII.
THE ANNUNCIATION.

FIGS. 5, 6, 7.



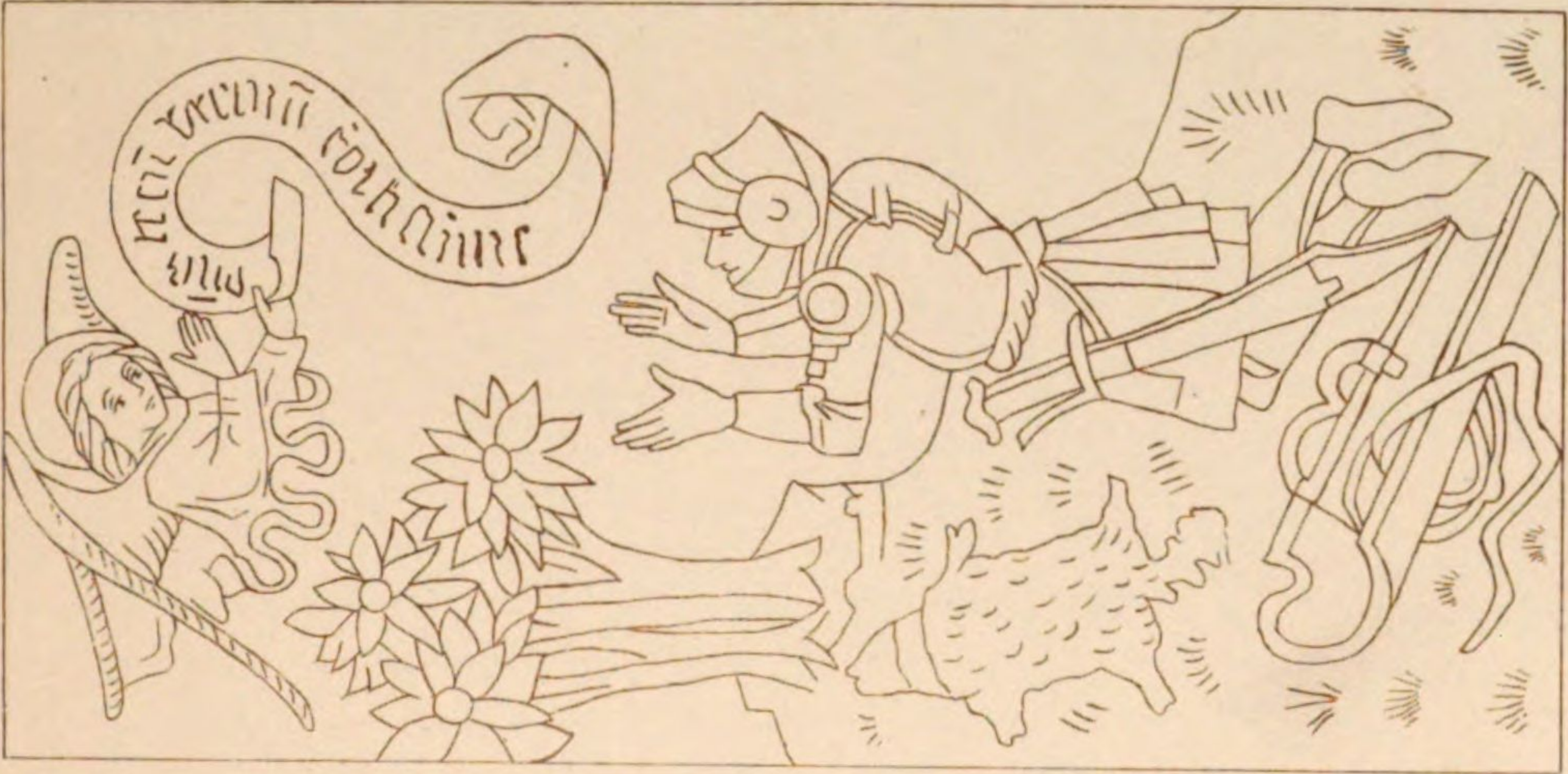
*THE Annunciation. Eve tempted by the Serpent. The Angel appears to Gideon. From the Biblia Pauperum.*¹

“ The Virgin is regarded as the second Eve, because through her came the promised Redemption ; she bruised the head of the Serpent.”²

Both these subjects are frequently referred to the miracle of the Incarnation. In the representation of Gideon and the Fleece there is an allusion to the prophecy of David, “ He shall descend like the rain into a fleece of wool.”

¹ This book consists of a series of forty woodcuts which are curious and interesting as being the first examples of the Art of engraving on wood ; they were probably executed in Holland, at a date not later than 1420. The copy from which all these subjects are taken is in the British Museum.

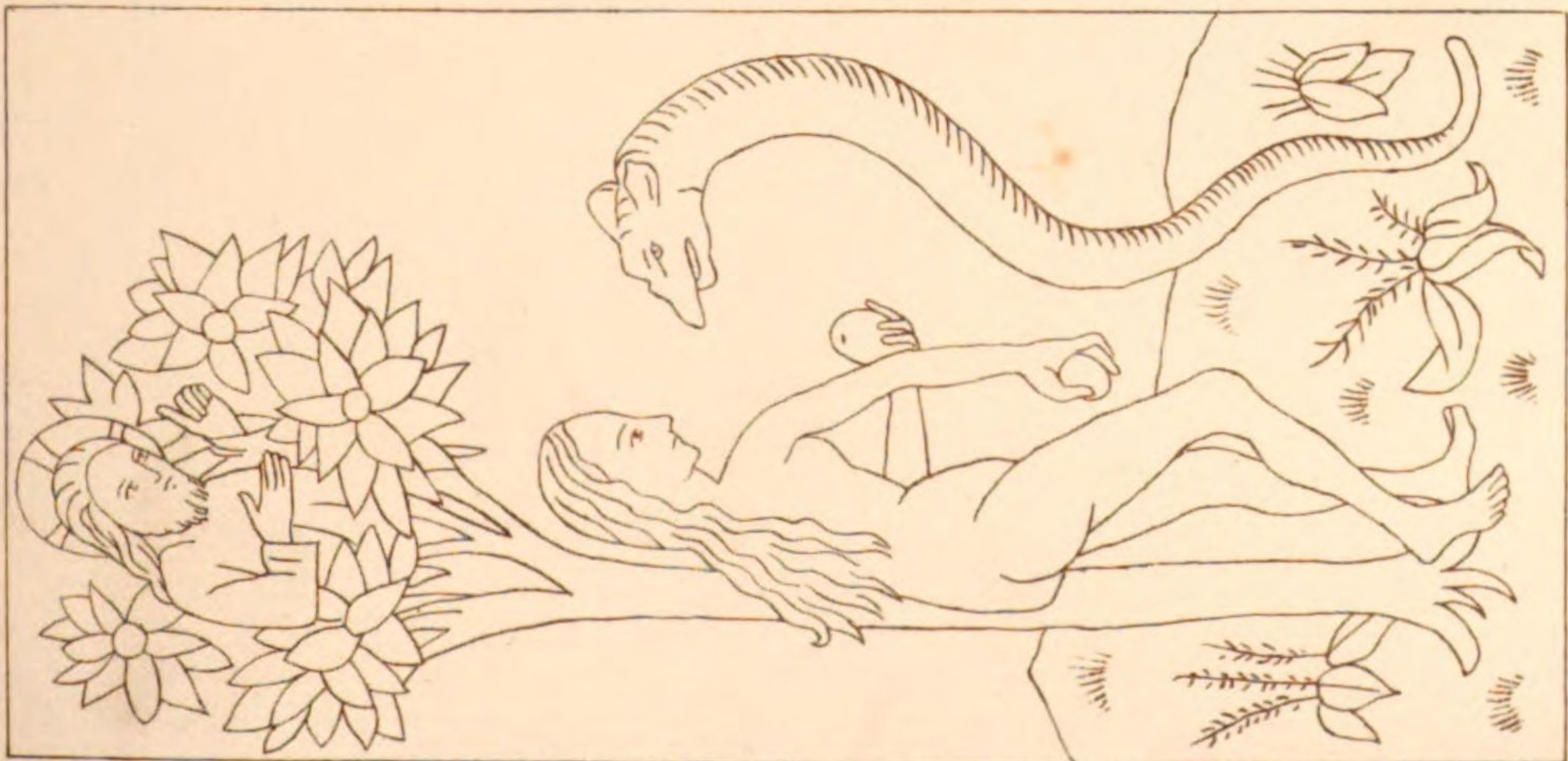
² Mrs. Jameson. Legends of the Madonna.



7



5



6

PLATE XVIII.
THE NATIVITY.

FIGS. 1, 2, 3.



THE Birth of Christ. Moses and the Burning Bush. Aaron's Rod blossoming. From a MS. executed about the year 1400. (Brit. Mus.)

“ The angel of the Lord, not a created angel, but the uncreated Angel of the Covenant, who assumed to Himself the high title of ‘ the God of Abraham, Isaac and Jacob,’ and ‘ I am that I am,’ the Messias Himself, appeared to Moses in a flame of fire out of the midst of a bush ; and behold, ‘ the bush burned with fire, yet was not consumed.’ . . . They who think that the flame of fire might signify the pure and spiritual nature of God, who appeared in it, are certainly not mistaken. It seems very probable that this was a prelusive vision both of the future incarnation and sufferings of Jesus Christ. . . . As the bush was in the fire, and the fire was in the bush, yet still they were distinct things, though joined thus in one ; even so the man Christ Jesus is in the God, and the God is in the man, though both these natures, so mysteriously united, do still retain their own distinct properties.”¹

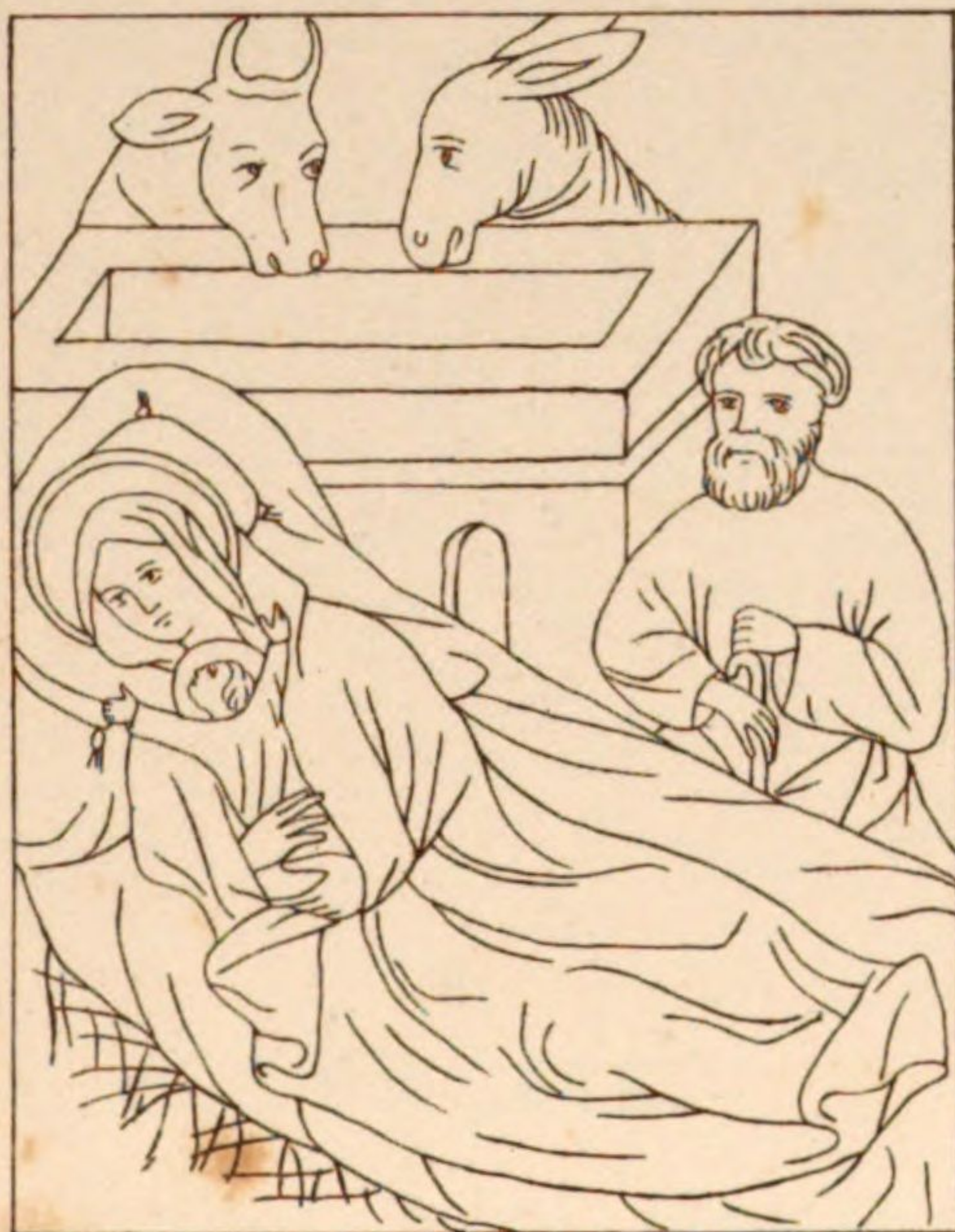
“ Thus did it please the Lord, the Messiah Himself, to appear to Moses when He was about to redeem His people Israel out of Egypt. He came down from Heaven and revealed Himself in the bush burning with fire. This was the first step in the deliverance of Israel. And when the same Lord came down from Heaven to redeem all mankind from a worse than Egyptian bondage, He was manifested in the flesh. The Divine incarnation was the beginning of our salvation.”²

“ The Bush which burned with fire and was not consumed, was a favourite type of the immaculate purity of the Virgin ; and the miracle of the blossoming Rod was also used as an image of the miraculous Birth.”³ These subjects were considered as prophecies referring to the Incarnation, and are continually placed with representations of the Nativity, in the Art of this period.

¹ M'Ewen on the Types. 1763.

² West. Figures and Types of the Old Testament.

³ Mrs. Jameson. Legends of the Madonna.



1.



2.



3.

PLATE XIX.

THE VISION OF THE SHEPHERDS.

FIGS. 1, 2.



JACOB'S vision of the ladder. The vision of the Shepherds; the birth of Christ announced by Angels. From the Pomfret Missal; 16th cent. (Bodleian.)

“ And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.” *Gen. xxviii. 12.*

“ And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.” *St. Luke ii. 13, 14.*

“ Christ was to be really what that ladder was symbolically, the true medium of communication between the region of God's presence and the tabernacles of sinful men.”¹

“ When our Lord said to the true Israelite whom He had seen and known whilst he was praying beneath the fig-tree, ‘ Hereafter ye shall see Heaven opened, and the angels of God ascending and descending upon the Son of Man;’ surely He gave him to understand that this Son of Man was that ladder between earth and Heaven, between the Father above and His children upon earth, which explained and reconciled all previous visions, and showed how angels and men could meet and hold converse with each other.”²

¹ Fairbairn. *Typology of Scripture.*

² Maurice on the Old Testament.



1



2

PLATE XX.

THE PRESENTATION IN THE TEMPLE.

FIGS. 1, 2, 3.



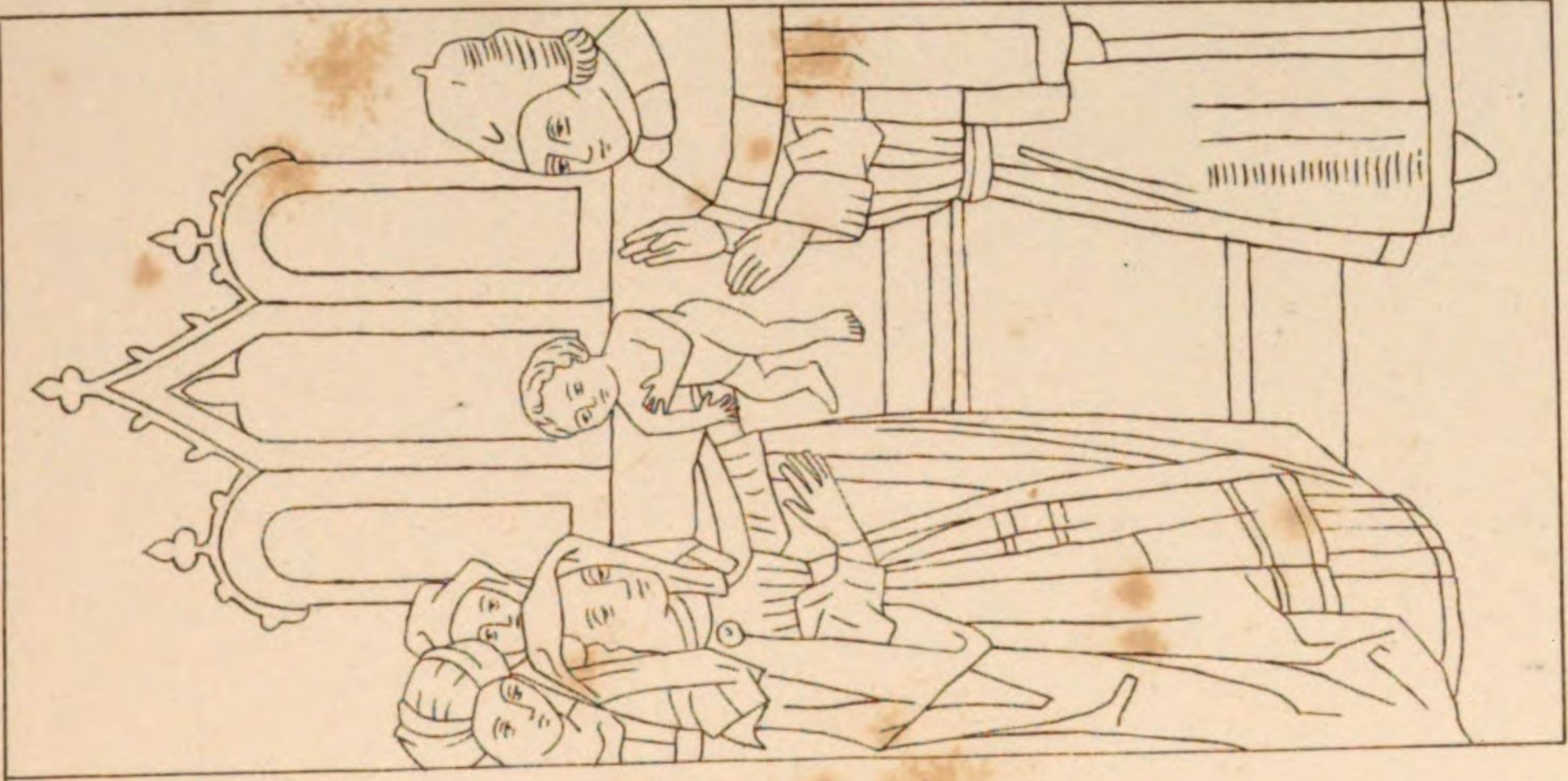
THE Presentation of Christ in the Temple. The Presentation of the first-born in the Temple. The mother of Samuel dedicating her son to the service of the Temple. From the Biblia Pauperum.

“ God had exempted the first-born of the Israelites from the destruction, which at the time of their deliverance out of Egypt He had brought upon the first-born of the Egyptians. In remembrance therefore of this His great mercy He had commanded that the first-born amongst the Israelites, both man and beast, should be dedicated to Himself. The deliverance of the Israelites was to be obtained by the offering of the first-born; so was also that of Christians, the Israelites of God, of which the other deliverance was but a type. Christ, the First-born among many brethren, ‘ is He who has performed this work for us.’ In this, as in all other things, He has ‘ fulfilled the Law for us,’ and redeemed us from its curse. Of this, His presentation in the Temple is to us a pledge.”¹

“ Hannah’s song at the birth of Samuel runs out at the close into a sublime and fervid allusion to the events of Messiah’s kingdom, who, as the Anointed of the Lord, should be raised from His oppressed and humbled condition, and established in His universal dominion, to the everlasting shame and confusion of all His enemies. When we open the record of that blessed period which Hannah saw glistening from afar, we find the Virgin Mary, in her song at the announcement of Messiah’s birth, catching up the precise train of thought which so many ages before had been traced by the mother of Samuel, and not only in like strains, but often also in the very same words, giving utterance to it anew. Why should the comparatively trivial events connected with the birth of Samuel have given rise to strains which both in matter and in style so closely harmonised with those which were employed to celebrate the Incarnation of the King of Glory? for the purpose, doubtless, of teaching how closely even the least important transactions under the Old Covenant often bore upon those of the New, and how entirely the spiritual ideas incorporated with the former were the same with those which waited to receive their highest development in the latter.”²

¹ The Christian taught by the Church’s services. Hook.

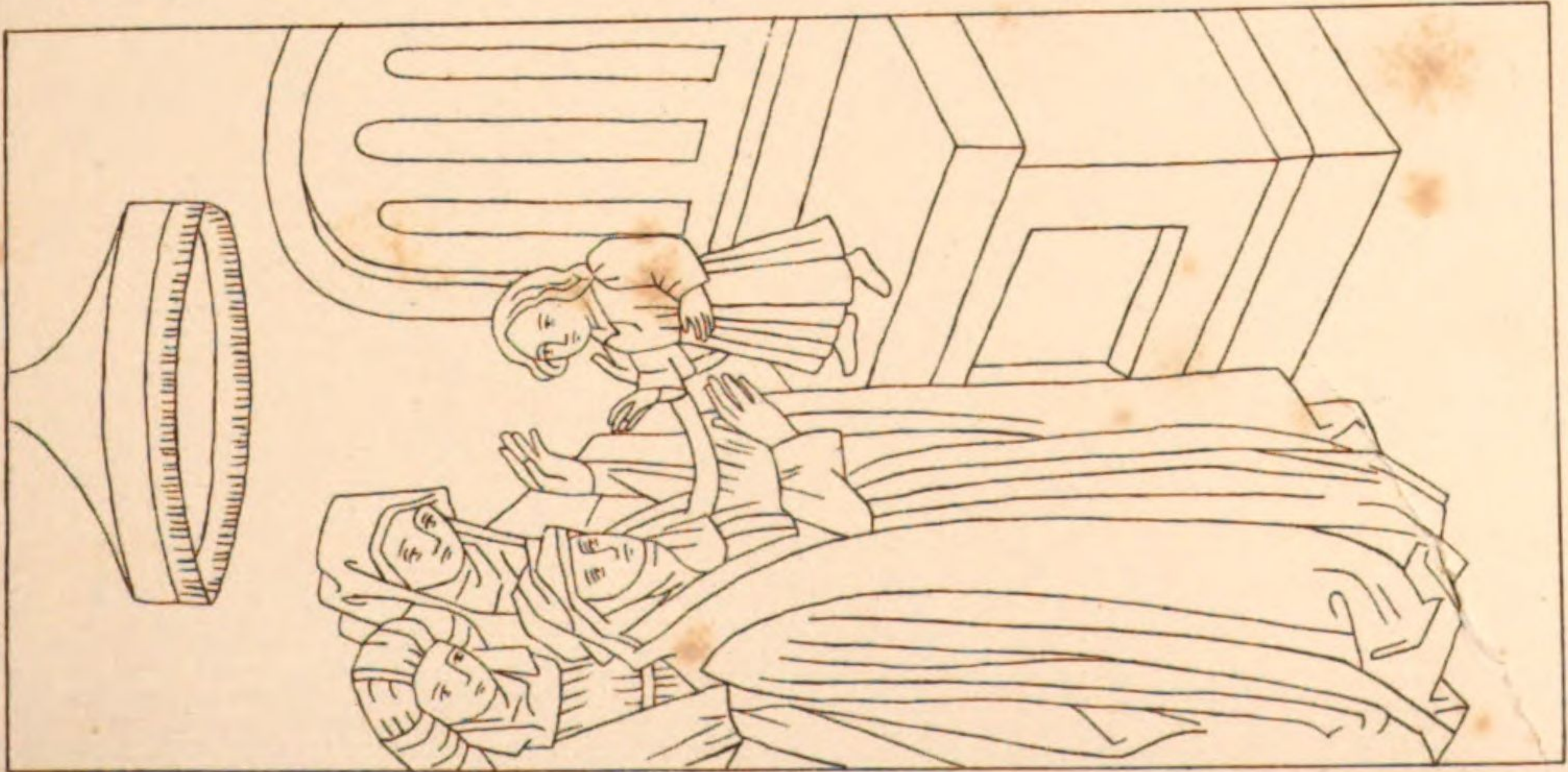
² Fairbairn. Typology of Scripture.



3.



1.



2.

PLATE XXI.
THE ADORATION.

FIGS. 1, 2.



THE Wise Men from the East worship Christ. The three Children invited to worship the golden image which Nebuchadnezzar set up. From the Catacombs of Rome.

There is a contrast; rather than a similitude, pointed out between these two subjects; the Wise Men came to worship the true King, and the three Israelites bore testimony to the Living God by refusing to bow down before the false god of the Babylonians.



1



2

PLATE XXII.
THE ADORATION.

FIGS. 3, 4, 5.



THE Adoration of the Wise Men. Abner offering the sceptre to David at Hebron. The Queen of Sheba coming to Solomon. From a MS. woodcuts of 1400. (Brit. Mus.) in Queen Elizabeth's prayer book 1608

“It is certain the place of David's birth was always held to be the same where Christ should be born. Much was this little village aggrandised by giving birth to king David, but more by giving birth to Jesus Christ; for so the prophet sings: ‘But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.’”¹ The 72nd Psalm sets forth the glory of Solomon's kingdom, which was typical of that of Christ, and these words were literally fulfilled when the Wise Men from the East came with their offerings; “the kings of Tarshish, and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.”

“‘A greater than Solomon is here.’ Hence our Saviour persuades to come to Him to partake of His wisdom, wealth, peace, grace. But the Queen of the South shall rise up against this generation; for she, a woman of weak sex, a Queen enjoying pleasures at home, undertook a long journey from the ends of the earth, set aside the weighty affairs of her kingdom, the charge of her journey and gifts to Solomon not small, the dangers, weariness, and all to hear the wisdom of Solomon, yet as a Gentile did all this.”²

“The fame of Solomon's wisdom brought the Queen of Sheba from a heathen land to hear his words, and wonder at the greatness of his kingdom, and admire the order of his government: a sign that the Gentiles should listen to the word of Him that was greater than Solomon, and be converted to the laws and economy of His spiritual kingdom, while the few should despise His words and persecute His Church; for which the example of the Queen of Sheba shall rise in judgment to condemn them.”³

¹ M'Ewen on the Types. 1763.

² Taylor. Moses and Aaron. 1653.

³ Jones on the figurative language of Holy Scripture. 1786.



3



7



6



8



4



5

PLATE XXIII.
THE COMING OUT OF EGYPT.

FIG. 1, 2.



THE Israelites coming out of Egypt. The Holy Family coming out of Egypt. From the Pomfret Missal; 16th cent. (Bodleian.)

“That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” *St. Matt. ii. 15. Hosea xi. 1.*

“As the natural Israel, God’s First-born on earth, was typical of Jesus as the only begotten of the Father, it is the principle involved in that part of Israel’s history, rather than the precise locality with which it was connected, that must be kept in view. The principle was, that Israel, though the First-born of Jehovah, and destined to hold the highest place in the kingdoms of this earth, had yet, at an early period, to seek shelter and struggle for existence as a stranger in a foreign land. When the purposes were fulfilled for which they were sent there, God ‘called His Son out of Egypt.’ So was it with Jesus, the Eternal Son of God; His infancy too was enveloped in obscurity and danger, so that a place of secure and distant shelter needed for a time to be provided for Him. As with Israel of old, His temporary residence there was itself the fruit of special kindness, and whenever the purpose was accomplished for which such a measure was adopted, the Lord again ‘called His Son out of Egypt.’”¹

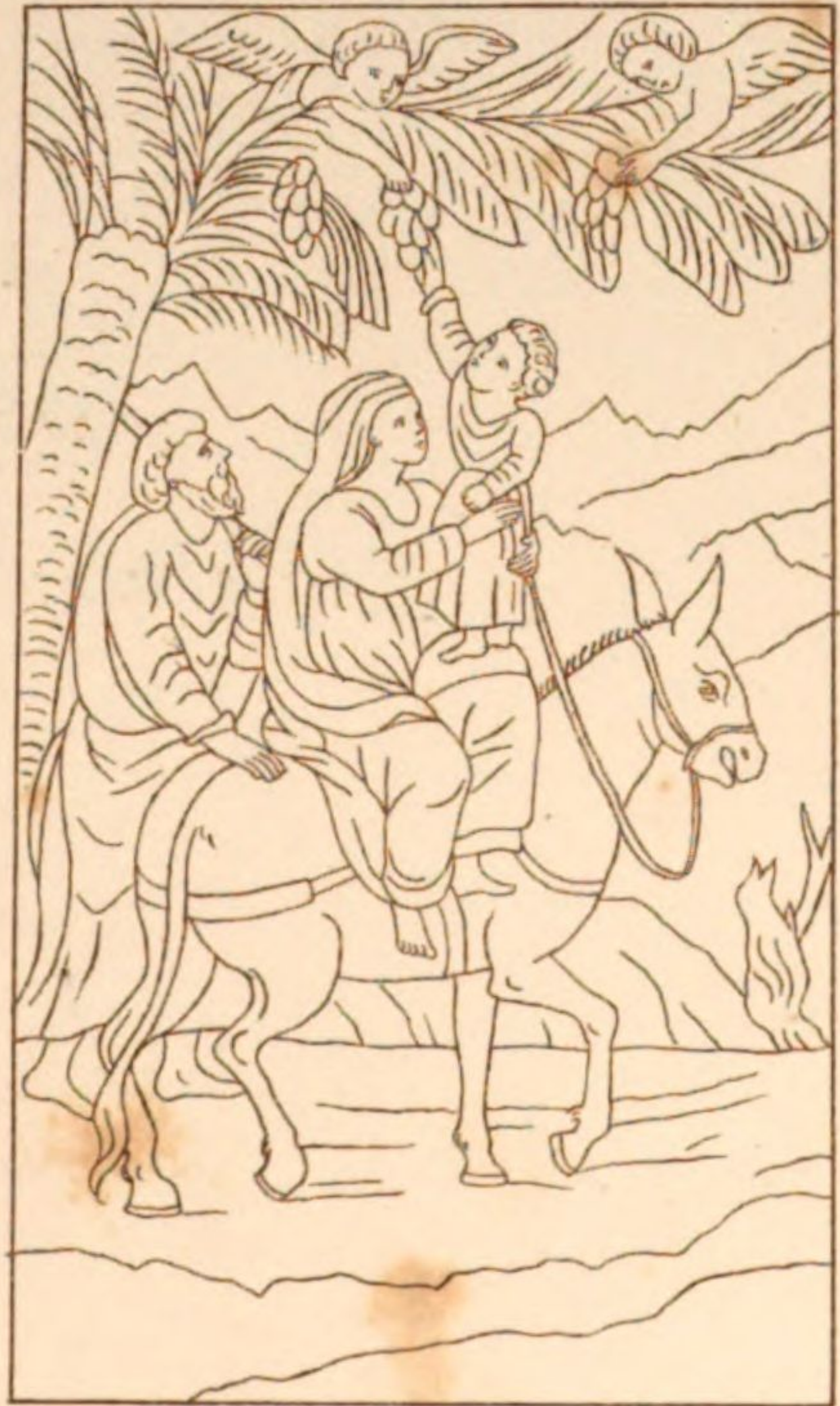
“St. Matthew looked for the fulfilment not merely of those particular words, but of the idea to which those words with their context, and with the context of the history, were pointing. . . . If St. Matthew regarded Jesus as the Son of God, he believed that in Him this history *was* fulfilled. . . . The Evangelist held that all the acts of our Lord’s life were significant, that it was not by chance that He went to Egypt instead of to any other place, not by chance that He was recalled thence. All was a part of the divine purpose and order. Thus the life of the people was connected with the life of their King, thus Hosea’s language respecting the one was interpreted by that which befel the other.”²

¹ Fairbairn. *Typology of Scripture.*

² Maurice. *Unity of the New Testament.*



1



2

PLATE XXIV.

THE BAPTISM OF CHRIST.

FIGS. 1, 2, 3.



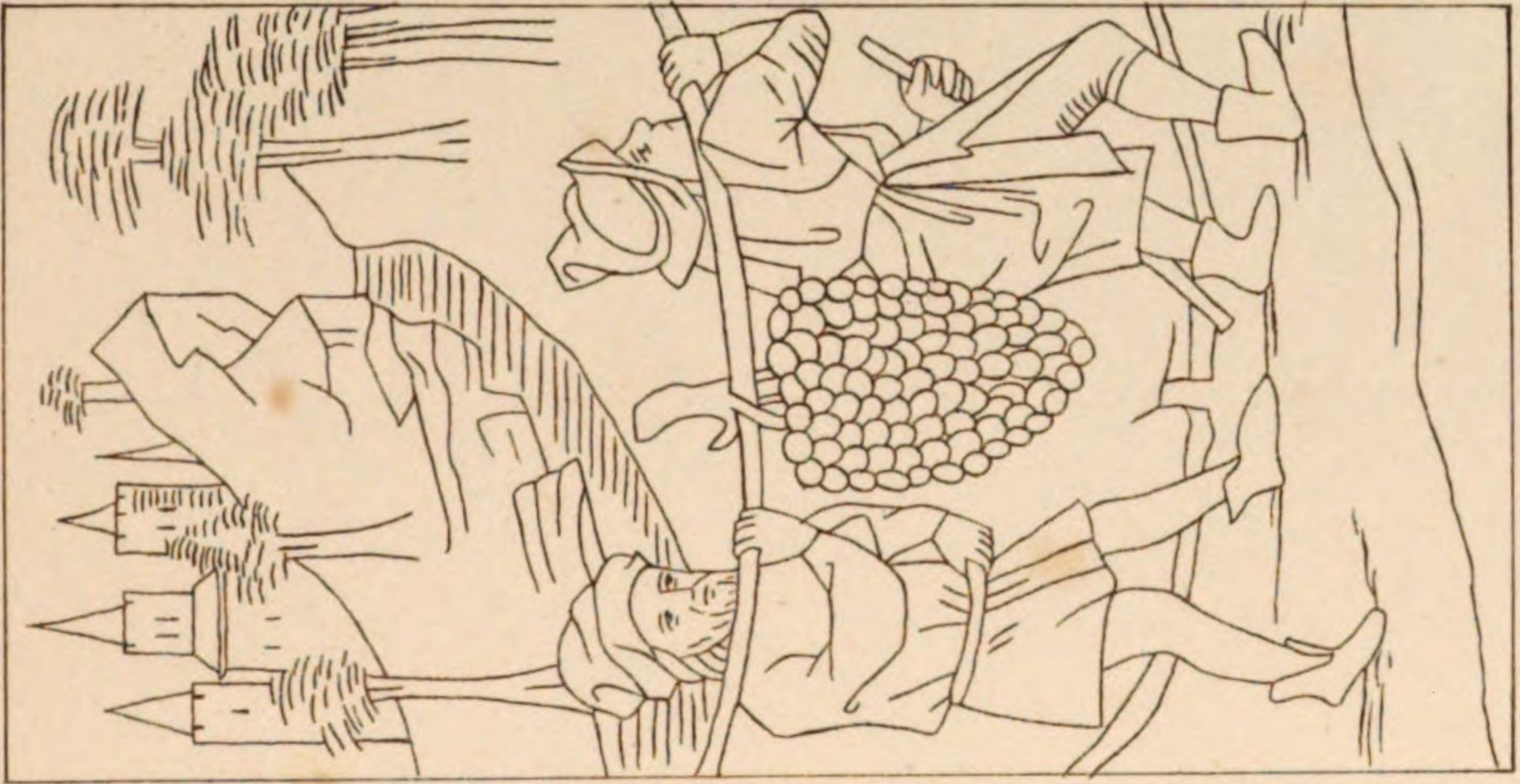
THE Baptism of Christ. The Passage through the Red Sea. The two Spies bearing the bunch of grapes from the Promised Land. From the Biblia Pauperum.

“ They all passed through the Sea, and were baptised unto Moses in the Sea. Its waters were the instrument of their temporal salvation, not simply by opening for them a way of escape, but also and chiefly by returning to immerse their enemies in irrecoverable perdition.”¹

“ The bunch of grapes brought from the good Land by the hands of the Spies, might lead us to the sheddings abroad of the Holy Spirit of God upon our hearts, if we truly believe. For the end why God sent the grapes of Canaan to the Israelites while they were in the wilderness, was to assure their hearts as to making good those promises which God before made to their fathers, concerning their certain arrival at the Land of Promise. So it was to be an earnest or pledge to those who believed, of their right to the Land of Promise, that assuredly as they did eat of that bunch of grapes which came from Canaan, so assuredly if they would believe, the Lord would bring them safe home to the full vintage. God gives out the Holy Spirit to assure the godly that the land is a good land unto which they are travelling. God gives His people the sweet sensible tastes of glory to come beforehand.”²

¹ Fairbairn. *Typology of Scripture.*

² Worden on the Types.



3



1



2

PLATE XXV.
THE BAPTISM OF CHRIST.

FIGS. 4, 5.



HE Baptism of Christ. The Brazen Laver in the Temple. These and the two following subjects which are connected with them, are from the "*Speculum humanæ Salvationis*," a block book of the 15th century.

"The Laver was placed between the altar and the Tabernacle, as the most convenient position, its design being to provide a ready supply of water with which the Priests were to wash their hands and their feet, before ministering at the altar on the one hand, or going into the Tabernacle on the other. The strict injunction to have their hands and feet washed beforehand, denoted the personal holiness with which the work of God must be performed, and which is the ultimate aim indeed of all the institutions of worship. The Psalmist clearly indicates the meaning of the rite, and shews also that in the spirit of a true Israelite he regarded it as not less applicable to himself than to the Priests when he said, 'I will wash my hands in innocency, and so will I go to thy altar.' We find the symbol retained in the New Testament dispensation in the rite of Baptism. . . The cleansing nature of the element is the ground out of which the ordinance rises, and from which it derives its appropriate character, as the initiatory service of a Christian life."¹

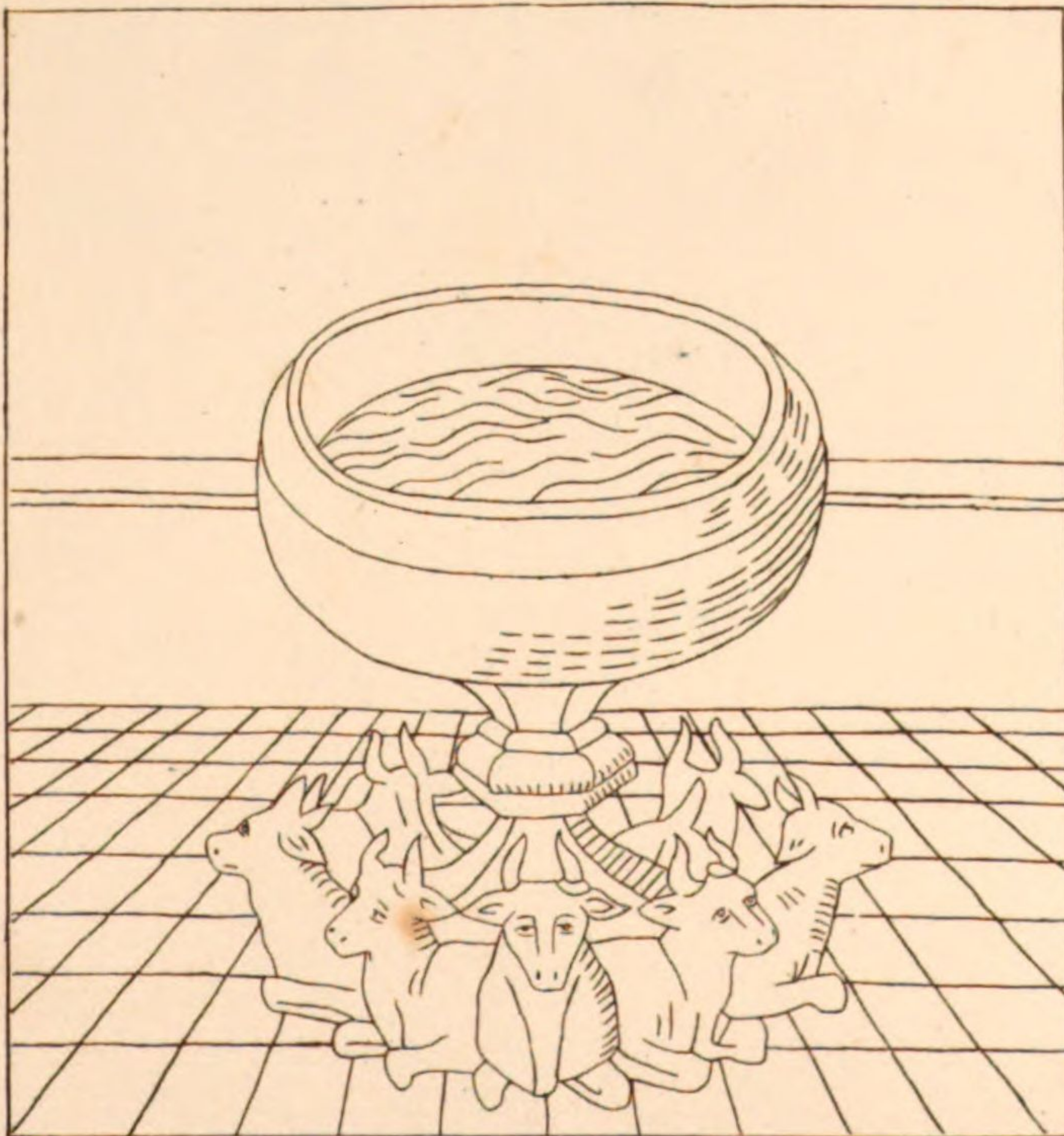
"At the entrance of the tabernacle of the congregation, was set by the appointment of the Lord, a pure vessel, or laver of polished brass. At first it was probably of small size; but when Solomon built his magnificent Temple, he made also a laver of large dimensions, which on account of the huge quantity of water it was capable to hold, was called a molten sea, and set on a base of twelve oxen of brass, not without the direction of Heaven, as we may well presume. . . . These brazen figures that looked to all the winds of heaven, may be viewed as emblems of the twelve Apostles, who bore Christ's name to the Gentiles, and poured the doctrine of salvation in all quarters of the world."²

¹ Fairbairn. *Typology of Scripture*.

² M'Ewen on the Types. 1763.



4.



5.

PLATE XXVI.
THE BAPTISM OF CHRIST.

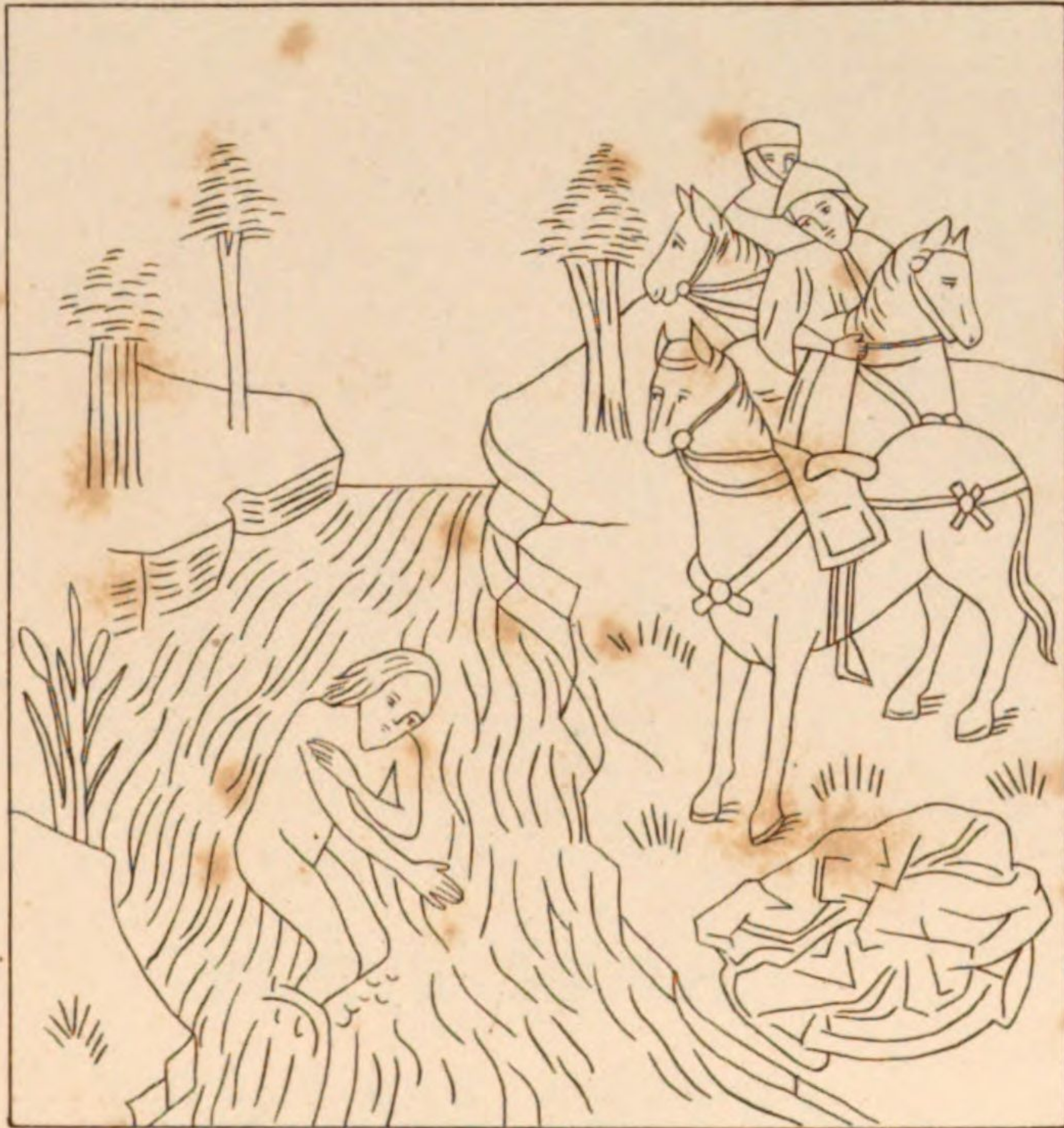
FIGS. 6, 7.



NAAMAN cured of his Leprosy by washing in the river Jordan. The river Jordan dried up for the Ark and Children of Israel to pass over.

“The Ark ‘was also called ‘the ark of His strength,’ ‘the ark of the covenant,’ ‘the ark of the testimony,’ and ‘the ark whose name is called by the name of the God of Israel.’ . . . When Israel marched through the wilderness, the ark is said to have gone before, and explored a place of rest for the congregation. The parted wave of Jordan, and the falling walls of Jericho, confessed its power. . . . It was a visible representation of the throne of Jehovah, the king of Israel, whose royal palace was the Temple; it was also a repository for the tables of the law, which were the instrument of that solemn covenant made betwixt God and that peculiar people. But especially it may be considered as a figure of Jesus Christ, the promised Messias, whom all the holy things seem to have pointed out with one consent. . . . It searched out a resting-place for Israel in the wilderness. So Christ is to His people the breaker of their way, who goes before them, gives them rest and prepares for them a place. It opened a passage for the ransomed tribes through the river Jordan. O Jesus! by thee we safely pass through the Jordan of death, and have abundant entrance ministered into the Heavenly kingdom, because these waters shall not overwhelm those who have His presence with them, according to His promise. The Old Testament ark, like the covenant it confirmed, is vanished away. But the New Testament ark, in whom the New Covenant stands fast, shall abide for ever in the presence of Jehovah.”¹

¹ M'Ewen on the Types. 1763.



6



7

PLATE XXVII.
THE LAST SUPPER.

FIGS. 1, 2.



THE Last Supper. Manna given to the Israelites in the Wilderness.

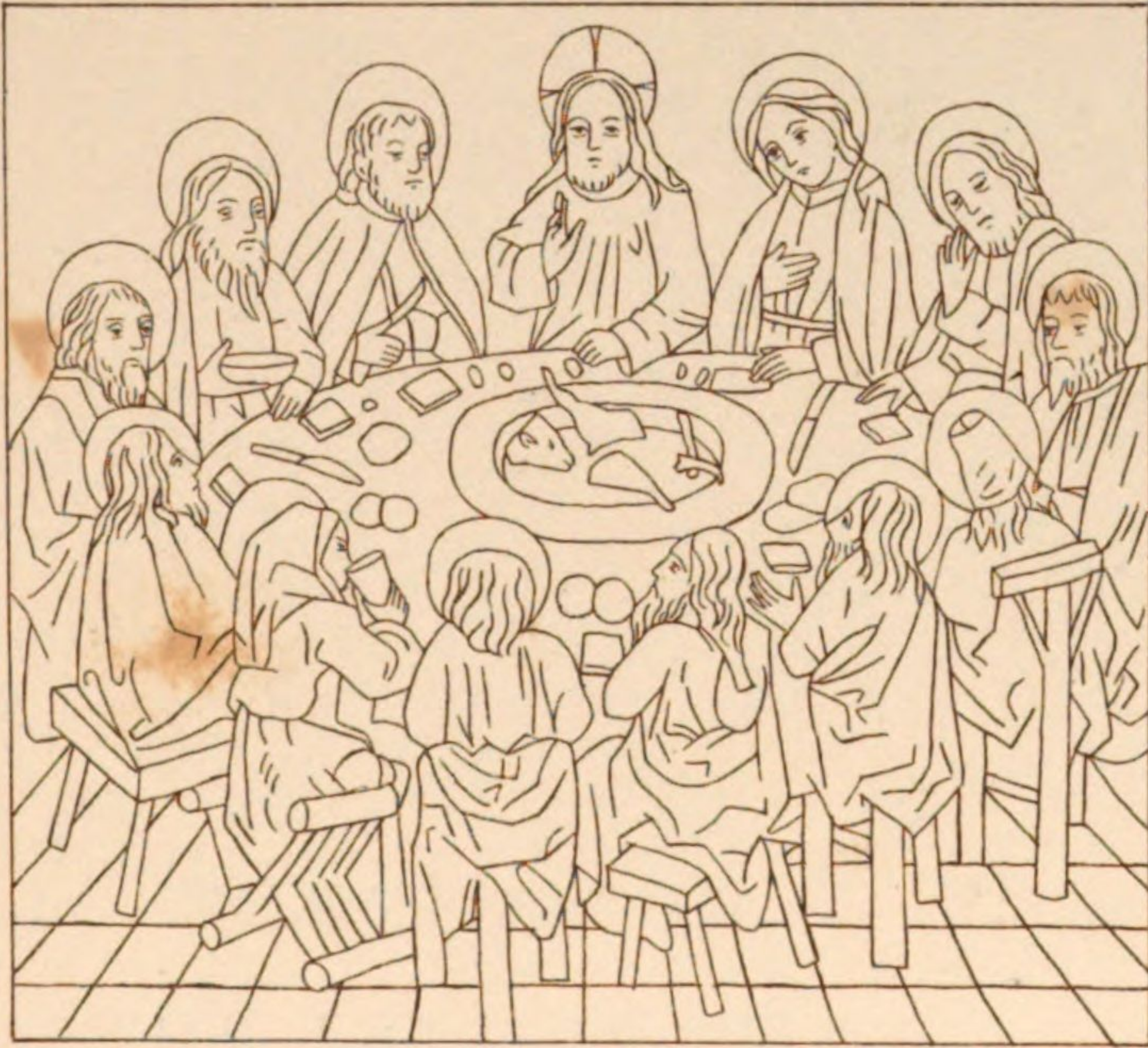
These and the two following subjects are from the *Speculum humanæ Salvationis*, 15th cent.

“ In both cases alike there is a redeemed people, travelling through a wilderness to the inheritance promised to them and prepared for them, and receiving as they proceed the peculiar provision they require for the support of life, from the immediate hand of God. In the one case it is the descendants of Abraham according to the flesh, redeemed from the outward bondage and oppression of Egypt, at the most from bodily death : in the other, the spiritual members of an elect Church redeemed from the curse and condemnation of sin ; in the one, the literal wilderness of Arabia, lying between Egypt and Palestine ; in the other, the figurative wilderness of a present world ; in the one, Manna ; in the other, Christ.”¹

“ God intended, by this good gift, not only to supply their present necessity, but also to prefigure that spiritual meat presented in the Gospel. In this interpretation we cannot possibly be wrong, when we have no less authority for it than Jesus Christ Himself, who, speaking to His hearers on this very subject, says, ‘ Moses gave them not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is He that came down from heaven, and gives life unto the world. I am the bread of life.’ ”²

¹ Fairbairn. *Typology of Scripture*.

² M'Ewen on the Types. 1763.



1



2

PLATE XXVIII.
THE LAST SUPPER.

FIGS. 3, 4.



*HE Jews eating the Paschal Lamb at the Feast of the Passover.
Melchisedec meeting Abraham.*

“ ‘ Christ our Passover is sacrificed for us,’ the ‘ very Paschal Lamb’ offered to take away our sins; and He who thus gave Himself to be our sin-offering was also Himself the Priest to offer it. Thus He became to us, ‘ a Priest for ever after the order of Melchisedec;’ He condescended to assume in all things the character of an earthly Priest in order that His Priesthood might in all respects be perfect. As every High Priest must have somewhat to offer for sins, so He offered that of which all other sacrifices were only a type, viz. the sacrifice of His own blessed Body and Blood offered in the Eucharist, and slain upon the Cross. He was ‘ taken from among men,’ yet at the same time eternal and unchangeable. He was a Priest according to the Law, yet also a High Priest for ever after the order of Melchisedec; for like this mysterious personage, who was His type, He was ‘ without beginning and without end,’ and offered up to God the unbloody sacrifice of bread and wine.”¹

“ The sacrifice of the Passover in all things corresponded with the sacrifice of the Death of Christ. The Lamb slain was to be without blemish and without spot, chosen from among the flock; Christ the Lamb of God, was holy, harmless, undefiled, chosen from among His own people to be sacrificed for the sins of the world. As the typical sacrifice and feast of the Jewish Passover was to be kept up unto all generations, in remembrance of the wonderful deliverance wrought by God at this time, so is the commemorative sacrifice and feast of the holy Eucharist to keep up amongst ourselves the remembrance of the wonderful deliverance wrought for us by our Lord’s death till He come.”¹

¹ The Christian taught by the Church’s services. Hook.



3



4

PLATE XXIX.
THE BETRAYAL.

FIGS. 1, 2.



THIRTY pieces of silver paid for the Prophet Zechariah. Judas betraying Christ for thirty pieces of silver. These and the following subjects are from a Bible of the 14th cent. (Bib. Imp.)

“ The Prophet speaks of what was to be done with the thirty pieces of silver, the price at which the ungrateful and wicked people (personified at last in Judas) rated the good Shepherd ; they were cast down in the house of the Lord that they might be conveyed to the potter ; its being done in the Temple indicates that it was a solemn transaction, but the money being the price of blood, and also in the strictest sense unlawful gain, it could not be allowed to remain there, it must be sent to the potter.”¹

FIGS. 3, 4.

“ *And Cain talked with Abel his brother.*” *Judas betrays Christ with a kiss.*
 “ *Now was Abel led forth by his brother to be slain.*”²

FIGS. 5, 6.

Ahitophel. “ *He hanged himself, and died.*” 2 Sam. xvii. 23. *Judas.* “ *And he departed, and went and hanged himself.*” St. Matt. xxvii. 5.

“ David was betrayed by Ahitophel his counsellor, who afterwards hanged himself, when he saw that his counsel was not followed. This event is alluded to in the 41st Psalm, and in reading these and similar lamentations of the confiding but deceived Monarch we could scarcely avoid observing how accurately they describe the treachery of Judas, even if Christ and His Apostles had not expressly applied the words to him.”³

“ Ahitophel, a man entrusted with the chief management of David's affairs, took part against his master, and betrayed him to those who sought his life : and Judas in like manner, being first entrusted by his Master, betrayed Him to the chief priests, that He might be put to death. Both these traitors came to the same tragical end ; they both ‘ hanged themselves,’ when they failed of the success which their ambition aimed at.”⁴

¹ Fairbairn. *Typology of Scripture.*

² Jeremy Taylor.

³ Chevallier. *On the Historical Types.* Hulsean Lectures. 1826.

⁴ Jones on the figurative language of Holy Scripture. 1786.



1



2



3



4



5



6

PLATE XXX.
THE BETRAYAL.

FIGS. 7, 8, 9.



THE Chief Priests and Scribes conspiring against Jesus. Joseph's brethren conspiring against him. Absalom conspiring against David.
From woodcuts in Queen Elizabeth's Prayer book ; 1608.

FIGS. 10, 11.

Samson mocked by the Philistines. Christ mocked by the Roman soldiers. From the Bedford Missal ; 1420. (Brit. Mus.)

" Another analogy between Christ and Samson is in his sufferings, and the victoriously thereof against his enemies, especially his death. They were both sold for money under pretence of love, apprehended by their enemies, led away bound, brought forth at a great Feast, blinded, (Christ was blindfolded,) scorned, fastened to a post, offered themselves willingly to death, died amongst wicked men, and destroyed the power of the Church's enemies."¹

FIGS. 12, 13.

Joshua the High Priest. Christ before Pilate. From a Bible of the 14th cent. (Bib. Imp.)

" Joshua the High Priest is declared during his life to be the personal representation of some future deliverer. Christ was the person whom Joshua thus designedly prefigured in the real actions of his ordinary life ; He was to rise up in a time of profound peace, should be the predicted Branch from the stem of Jesse, and should be represented under the emblem of a living foundation stone. . . The connection will become still more obvious if we consider Joshua, or Jesus, the High Priest of the Jews, and the principal agent in rebuilding the Temple, as an historical type of Jesus the High Priest of our profession, and the Builder of a more glorious edifice. There is also intimated the pardon of sin, which is to be obtained only through Him whom Joshua typified. He who in the vision took away the filthy garments from the High Priest Joshua, and clothed him in a change of raiment, now also saves many a brand plucked out of the fire."²

¹ Mather on the Types. 1683.

² Chevallier. On the Historical Types. Hulsean Lectures. 1826.



8



7



9



10



11



12



13

PLATE XXXI.

CHRIST BEARING THE CROSS.

FIG. I.



CHRIST bearing the Cross, surrounded by Isaac carrying the wood for sacrifice; Abraham preparing to offer up Isaac; the Israelites marking the door-posts with blood; and Elijah, and the widow gathering sticks. From a painted window of the 13th century, Cathedral of Bourges.

The two first subjects considered to be typical of Christ's Passion have been already noticed.

“ The blood of the Paschal Lamb, applied according to God's commandment, upon the door-posts of the houses, was to be the safeguard of the Israelites, when the destroying Angel should pass by. The blood of Jesus Christ, our very Paschal Lamb, shall be our safeguard in the day of God's fierce anger, for when the destroying Angel shall be sent to punish the inhabitants of the earth for their iniquity, he will ‘ pass over ’ those who will be found to have the name of God sealed in their foreheads.”¹

“ Christ in reproaching the inhabitants of Nazareth for the blindness which hindered them from recognizing in Him the fulfilment of the prophecies, reminds them that with their fathers also Elias found no acceptance, and that a strange woman nourished him, whilst he was forgotten during the famine and persecution; and the country of the Prophets did not recognize the accomplishment of the prophecies in Him; the people to whom the Prophets had not spoken acknowledged the Messiah who was rejected by Israel. It is said by Origen, ‘ Jesus Christ, rejected by the Jews, is acknowledged by the Gentiles who adore Him, and amongst the nations the instrument of His sufferings and death became a sign of glory.’ ”

¹ The Christian taught by the Church's services. Hook.



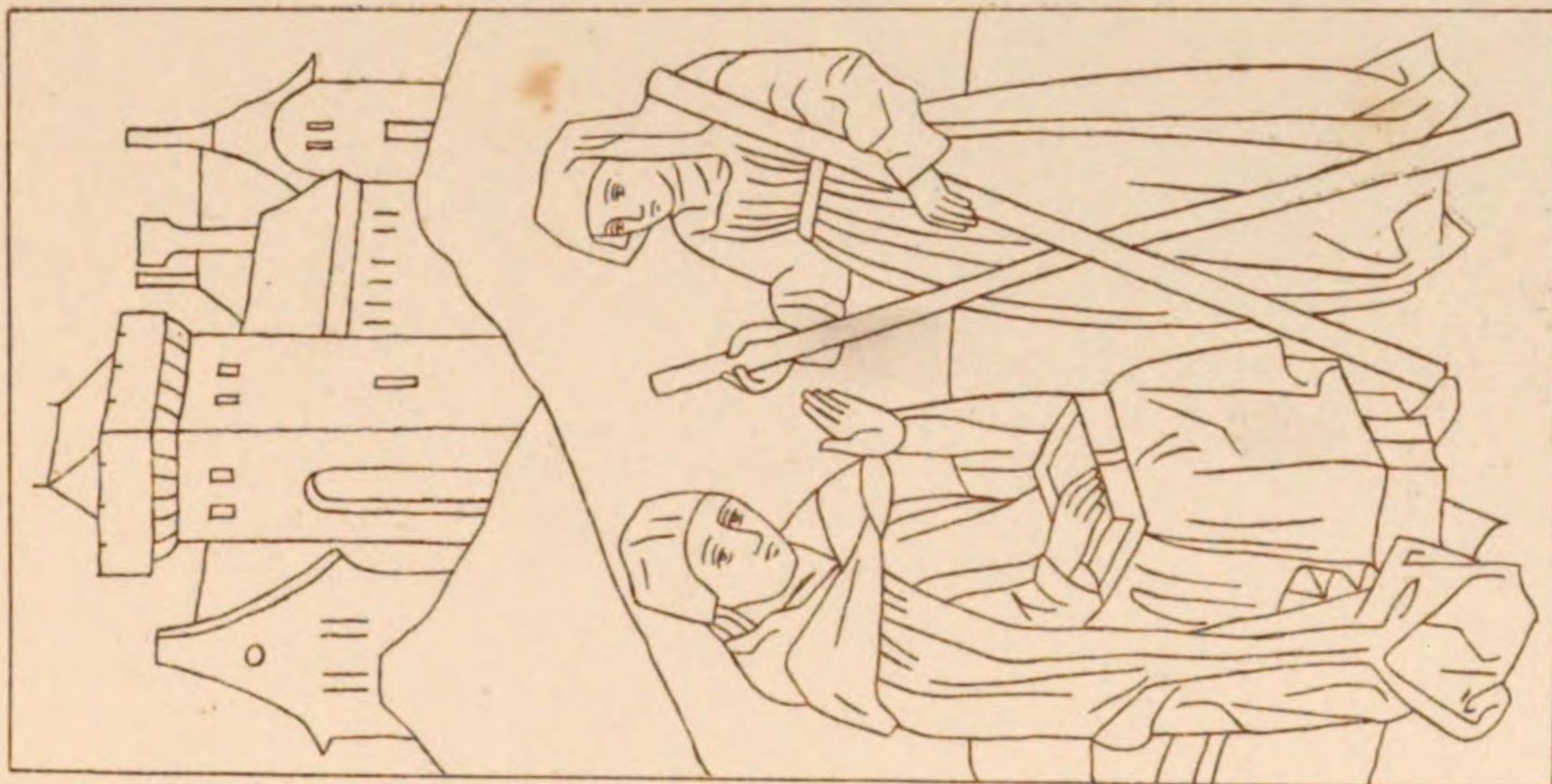
PLATE XXXII.

CHRIST BEARING THE CROSS.

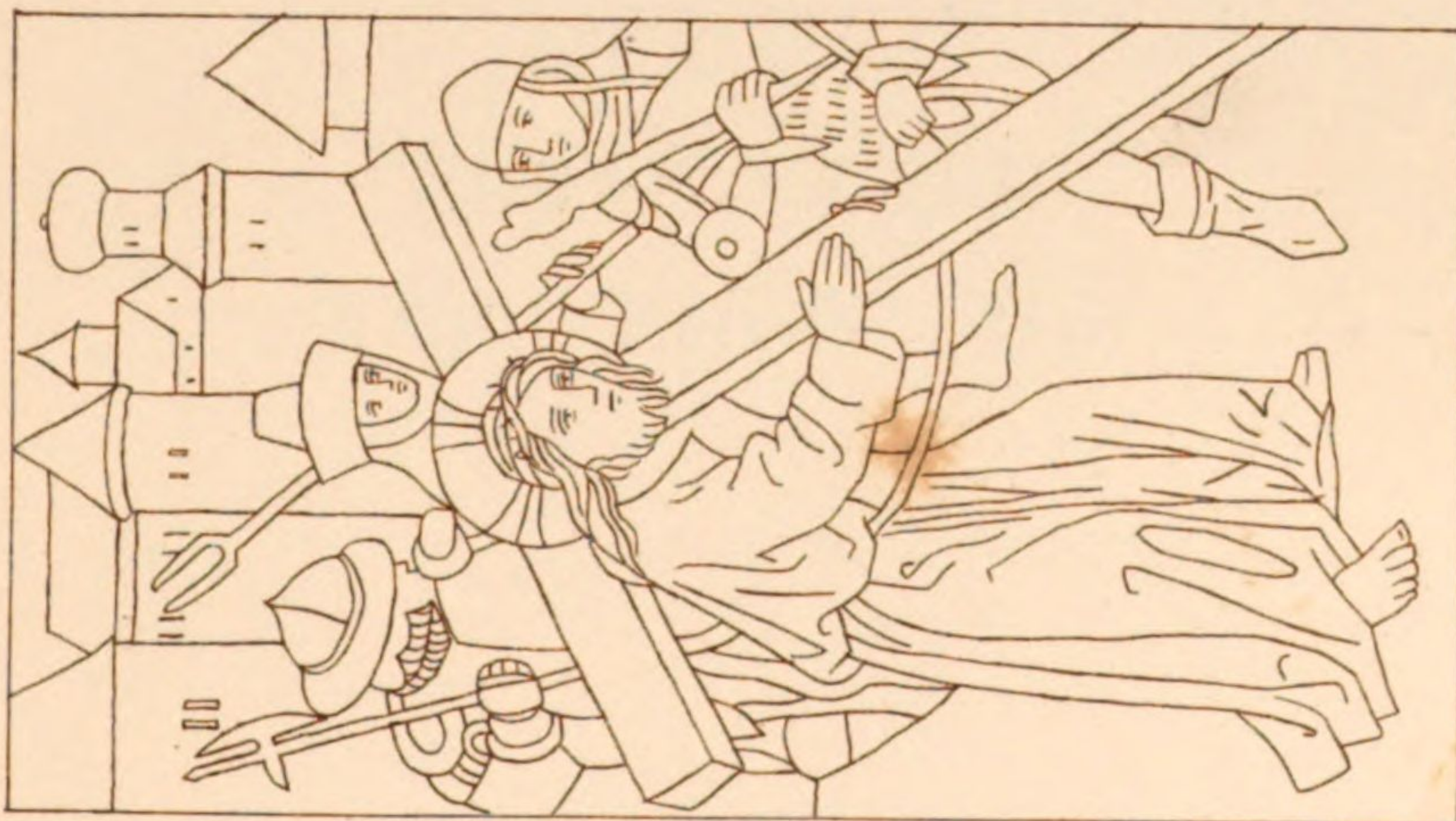
FIGS. 2, 3, 4.



*CHRIST bearing the Cross. Isaac carrying the wood for sacrifice.
Elijah, and the widow gathering sticks. From the Biblia
Pauperum.*



4



2



3

PLATE XXXIII.
THE CRUCIFIXION.

FIGS. 1, 2.



THE death of Abel. The death of Christ. These and the following subjects are from a Bible of the 13th cent. (Brit. Mus.)

“ In this first victim and martyr, this blood shed by the jealousy of a brother, and of which the cry ascended to the throne of God to accuse the murderer,—this homicide whom God condemned and cursed, we cannot fail to find a resemblance to the death of the Just One, whose blood is upon His brethren and their posterity : it is a prophecy in which all the circumstances of redemption may be traced.”

“ In His blood we have remission, as all things were purified under the Law, and nothing accepted or sanctified without the blood of sprinkling ; which speaketh better things than that of Abel ; for the blood of Abel cried for vengeance, this for mercy and pardon.”¹

FIGS. 3, 4.

The killing of the Paschal Lamb. The death of Christ.

“ Christ is what the Passover was, a Lamb taken from the flock of His people. The character of our blessed Saviour was answerable in all respects to that of the Paschal Lamb. He was without blemish, innocent and perfect in His nature, and as the Prophet describes Him, like the ‘ lamb when brought to the slaughter,’ meek and unresisting. From the circumstance which happened at our Saviour’s death, that ‘ His legs were not broken with those of the two malefactors,’ the Evangelist observes, ‘ these things were done that the Scripture should be fulfilled, A bone of him shall not be broken ;’ at which passage the margin of the Bible refers us to Exodus xii. 46, where this direction is given concerning the Passover.”¹

FIGS. 5, 6.

Moses is commanded that the offering under the Law was to be “ a male without blemish.”

“ In Thy bloody death, O Jesus, we see the great Antitype of these legal oblations. Most certainly they were public acknowledgments of guilt, and professions of faith in the grand propitiation which they believed should appear in the end of the world. It was not Christ who came to imitate the sacrifices, but the sacrifices were ordained to prefigure Him. They were the shadow of future good things ; but the body is of Christ.”²

¹ Jones on the figurative language of Holy Scripture. 1786.

² M'Ewen on the Types. 1763.



PLATE XXXIV.
THE CRUCIFIXION.

FIG. 7.



THE brazen Serpent. From a Byzantine Book of the Gospels ;
11th cent. (Bib. Imp.)

FIGS. 8, 9, 10.

The Crucifixion, with figures of the Church and Synagogue. Moses and the brazen Serpent. Moses striking water from the Rock. From a painted window of the 13th cent. Cathedral of Bourges.

In this instance the subject of the water flowing from the Rock is taken as an image of the blood flowing from the side of Christ, the blood and water representing the two Sacraments. "Here are the two Sacraments of the Church streaming from the side of our blessed Lord ; in that water may we wash and be made clean ; that blood will purify us and unite us to Him who has shed it for us."

"As the rock was smitten, and there flowed forth rivers of water to refresh the chosen tribes in the dry and thirsty wilderness ; even so was our true Rock, the Rock of our salvation, smitten on the Cross. Those streams were for the refreshment of the life of our souls."¹

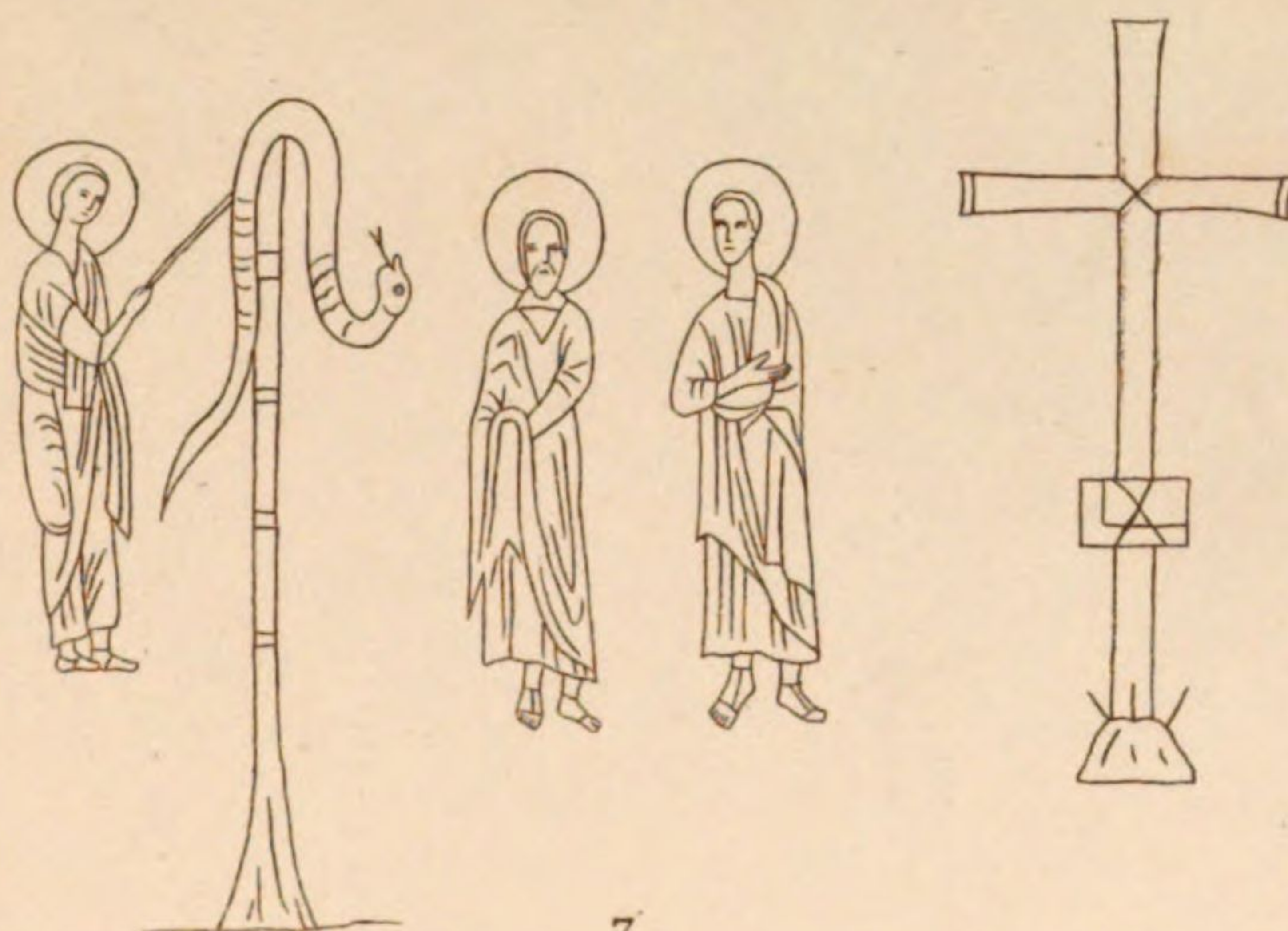
FIGS. 11, 12, 13.

The piercing of the side of Christ. Eve taken from the side of Adam. Moses striking water from the Rock. From woodcuts in Queen Elizabeth's Prayer book ; 1608.

"Wherefore did Christ enter into the sleep of death ? because Adam slept, when Eve was formed from his side, Adam being the figure of Christ, Eve as the mother of the living, the figure of the Church ; and as she was formed from Adam while he was asleep, so was it when Christ slept on the Cross that the Sacraments of the Church flowed from His side."²

¹ West. On the Figures and Types of the Old Testament.

² St. Augustine.



7



9



8



10



12



11



13

PLATE XXXV.
THE CRUCIFIXION.

FIGS. 14, 15, 16.



THE Crucifixion. Abraham offering up Isaac. The brazen Serpent.
From the Biblia Pauperum.

“ Let us behold in this eminent figure at once our miserable state by sin, and the method of our recovery by Jesus Christ, who from this very thing preached to Nicodemus the doctrine of His Cross; ‘ for as Moses,’ said He, ‘ lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.’ . . The lifting up the serpent seems an evident prediction of that death which Christ should die. Here He is evidently set forth crucified before us, as we are taught by Himself, who is the end of the Law for righteousness, when, speaking of the death He should die: ‘ And I,’ said He, ‘ if I be lifted up from the earth, will draw all men unto me.’ . . The serpent was lifted up, that whosoever beheld it might be healed and live; and Christ was crucified, that whosoever believeth in Him might not perish, but have everlasting life.”¹

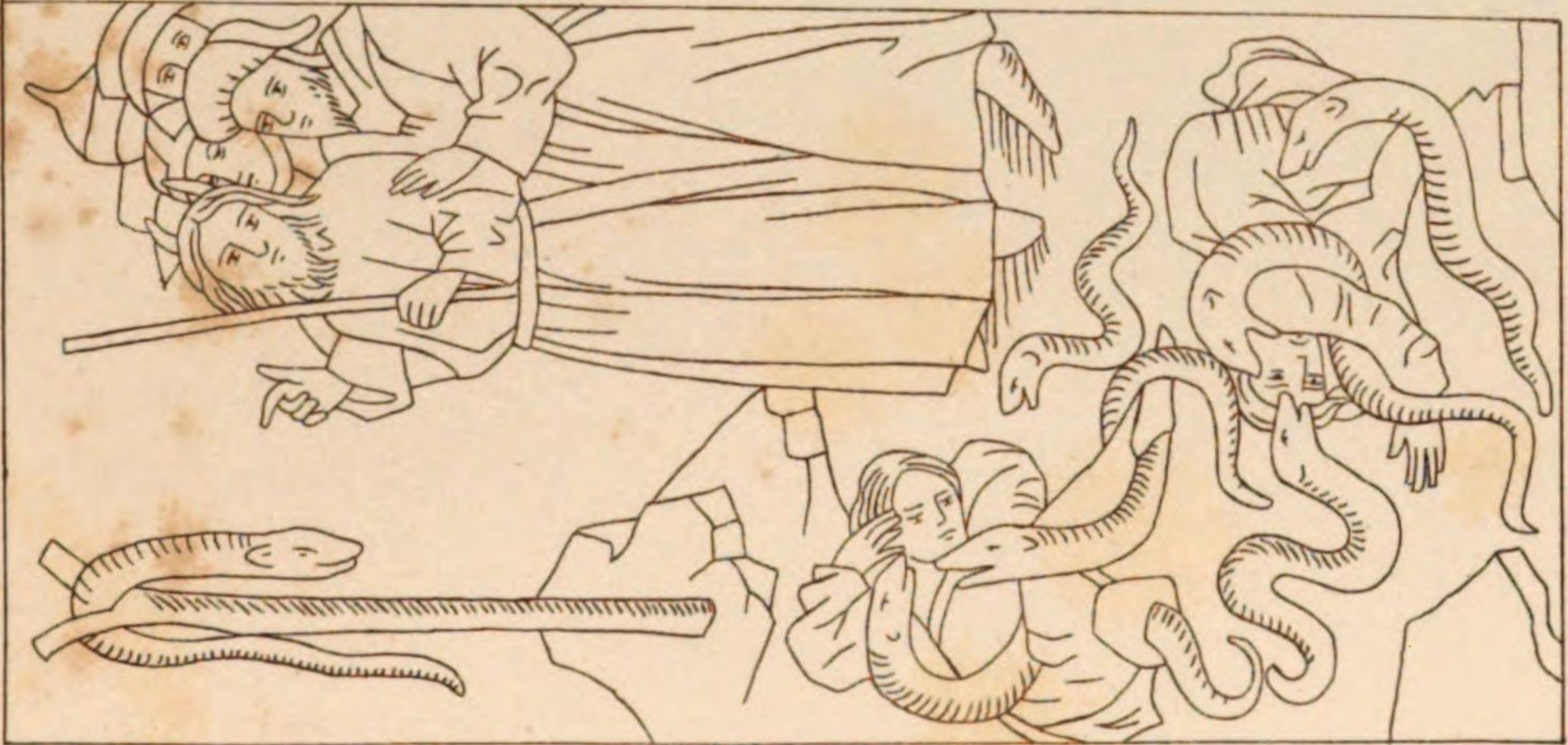
“ The looking unto the brazen serpent lifted on the pole, was the means appointed by God for restoring health to the serpent-bitten Israelite; as symbolical of the method of recovery propounded in the Gospel, the leading ideas in both are the same; in the one case, having to do only with things seen, fleshly and temporal; in the other, with what is unseen, spiritual and eternal; the fleshly eye of the outward man directed to the one, the spiritual eye of the inner man, the eye of faith, directed to the other.”²

“ The applying of this remedy was nothing but the looking upon the brazen serpent, which signified the sinner’s beholding of Jesus Christ for his cure. The means of application of the remedy was the eye of the Israelite, so the instrument of applying the remedy by Jesus Christ is the eye of faith, which is the eye of the soul. That which Moses calls looking on the type, Christ calls believing in Himself, the Truth. The brazen serpent had not power in itself to cure, this hath power in itself; whereas they were cured to die again, believers attain a sound cure never to die more.”³

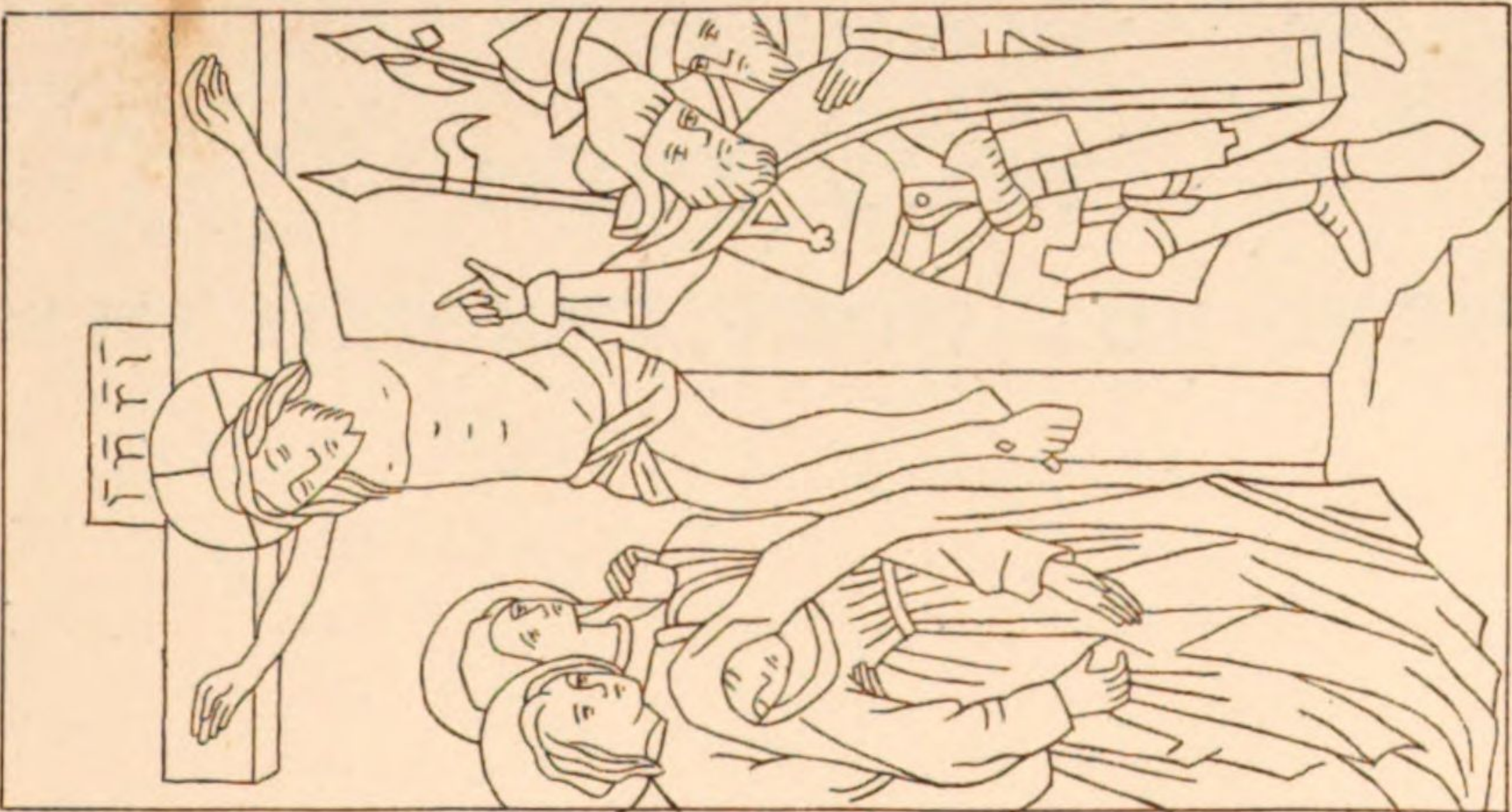
¹ M‘Ewen on the Types. 1763.

² Fairbairn. Typology of Scripture.

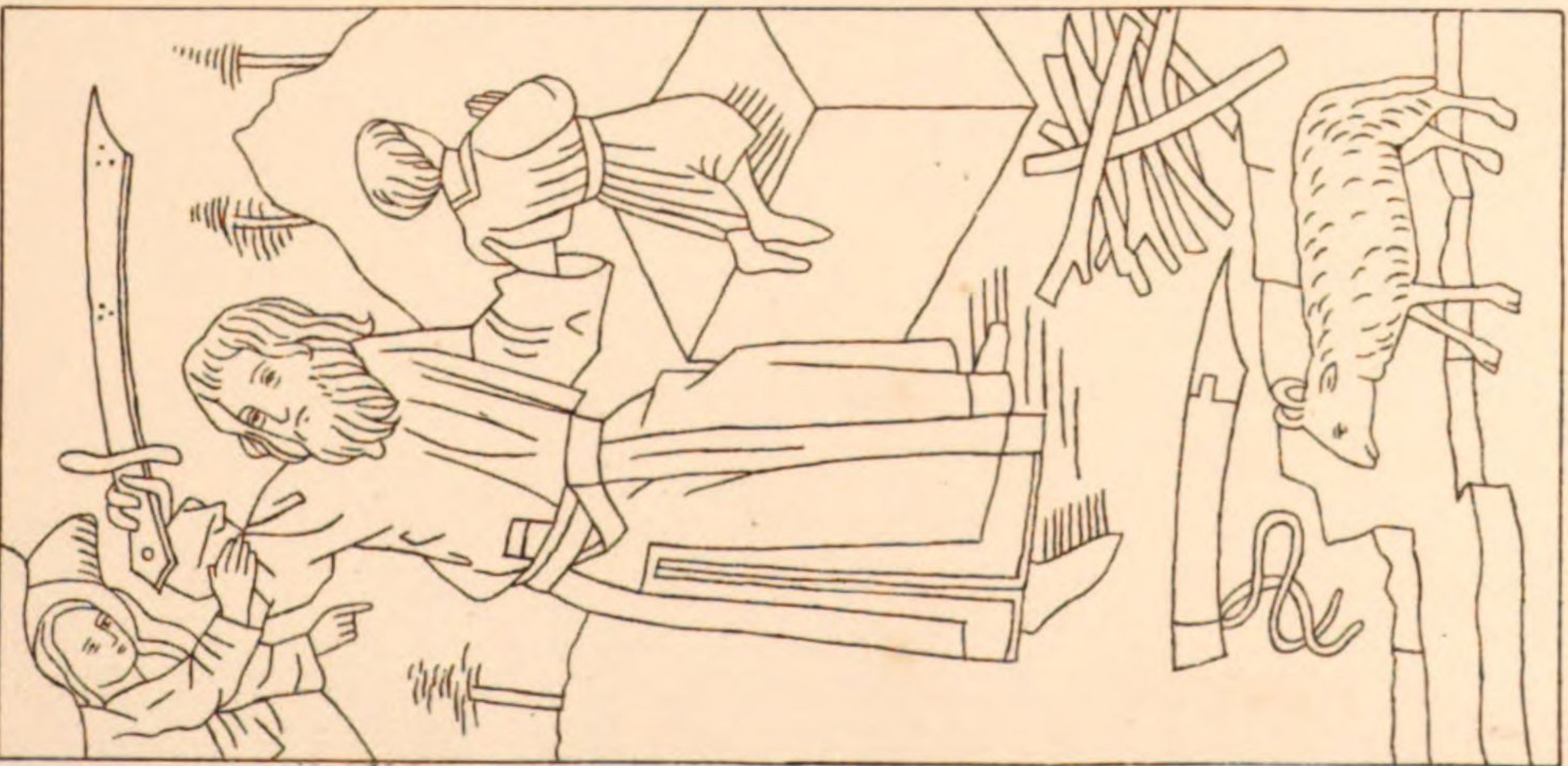
³ Taylor. Moses and Aaron. 1653.



16



14



15

PLATE XXXVI.

THE DESCENT FROM THE CROSS.

FIGS. 1, 2.



THE Descent from the Cross; the Virgin weeping for her Son. Jacob lamenting for his son Joseph. These and the two following subjects connected with them, are from the Speculum humanæ Salvationis; 15th century.



1



2

PLATE XXXVII.

THE DESCENT FROM THE CROSS.

FIGS. 3, 4.



*DAM and Eve lamenting over the dead body of Abel. Naomi weeping
for the death of her sons.*



3



4

PLATE XXXVIII.

THE WOMEN AT THE SEPULCHRE.

FIGS. 1, 2, 3.



THE three women and the Angel at the Sepulchre. Reuben searching for his brother in the pit. The daughter of Sion seeking for her Spouse. From the Biblia Pauperum.

“ Joseph was cast into a pit, his enemies thinking to destroy him, but he did not long remain there. And so our Lord was laid in the grave, but He saw no corruption, neither was His soul long left in hell.”¹

¹ West. Figures and Types of the Old Testament.

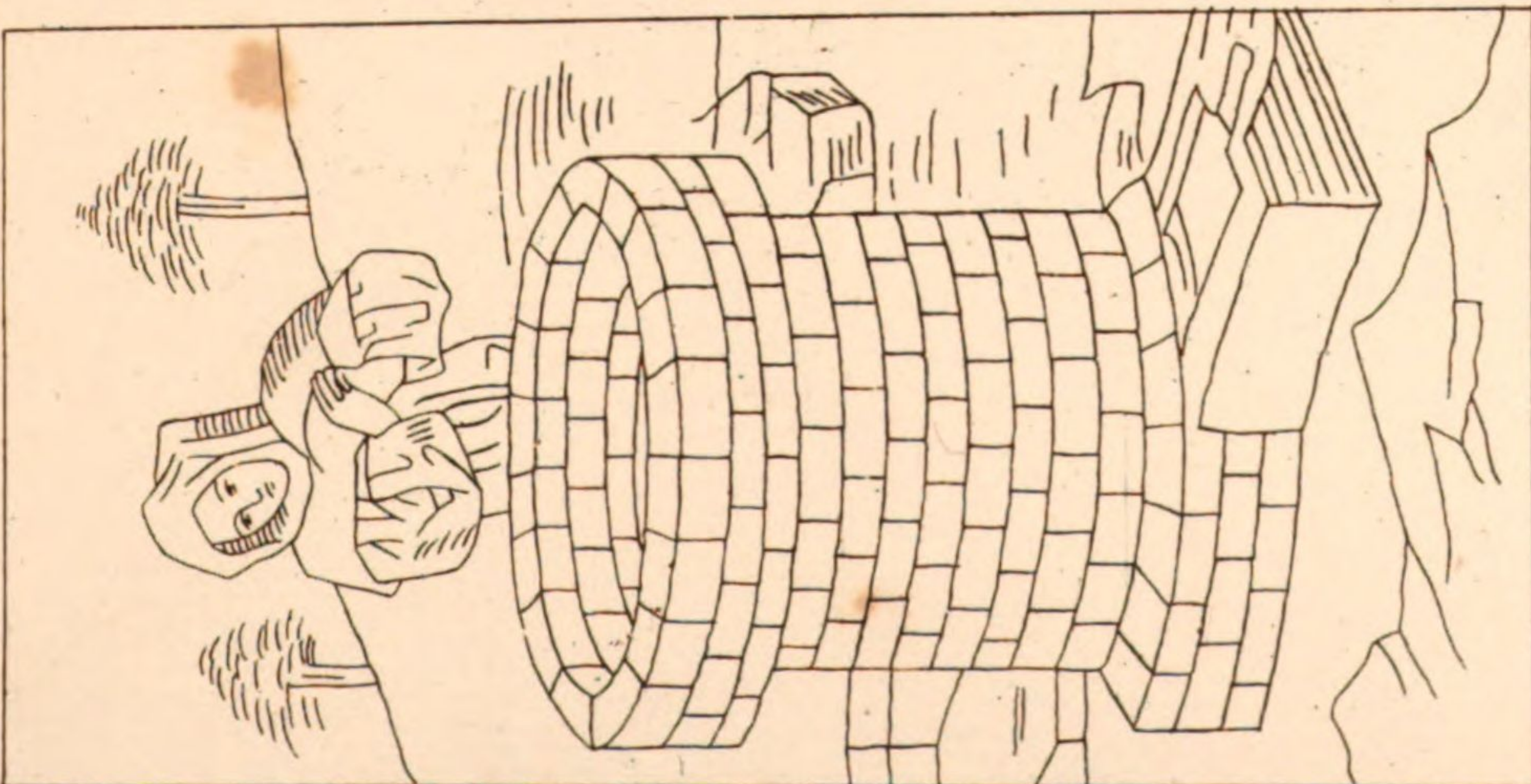
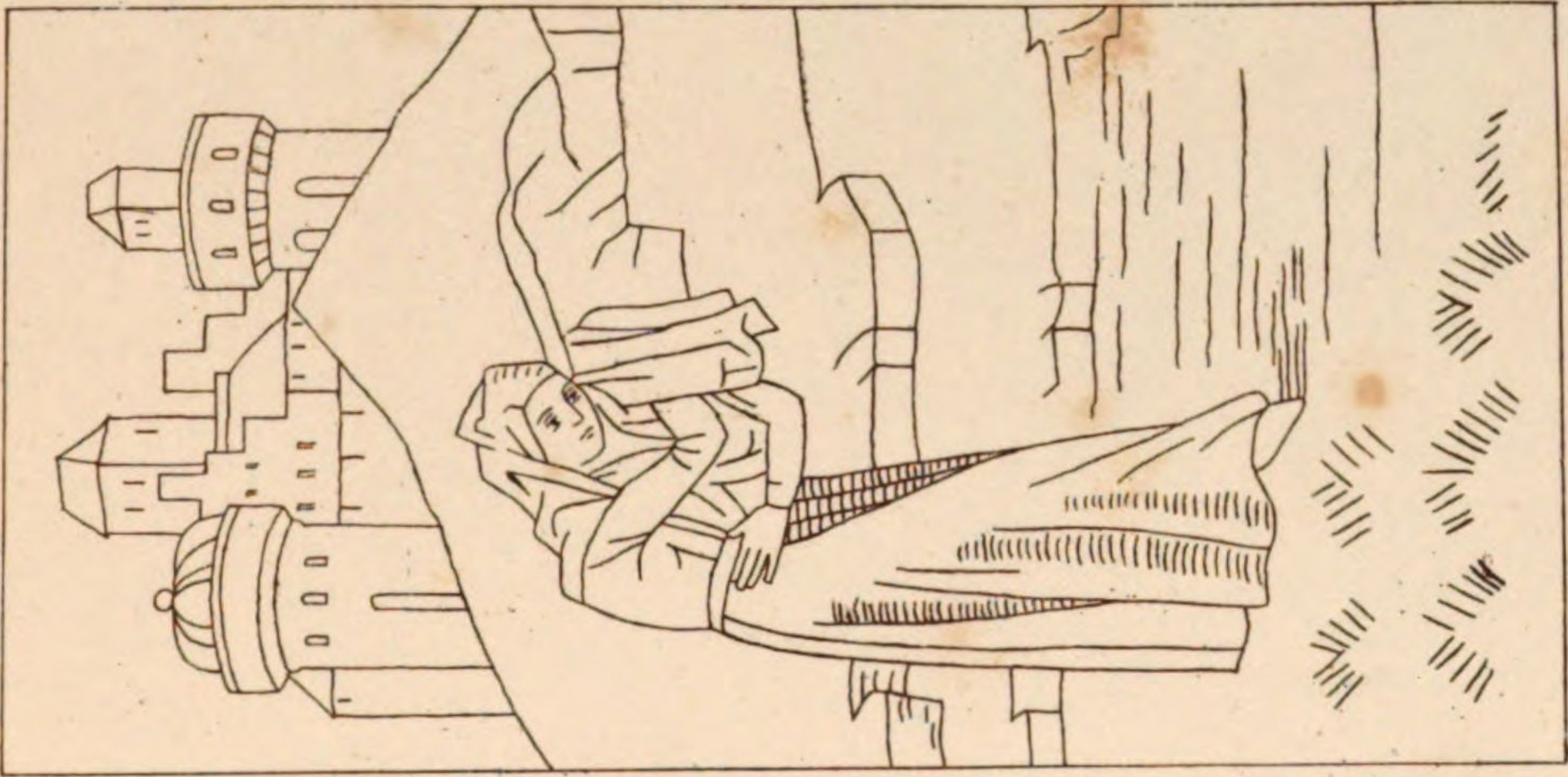


PLATE XXXIX.
THE BURIAL OF CHRIST.

FIGS. 1, 2, 3.



THE Burial of Christ. Joseph in the pit. Jonah cast out of the Ship. From a MS. of 1400. (Brit. Mus.)

“The casting forth of Jonah into the sea, bears no small resemblance to the death of Christ, though in some circumstances there is a considerable difference: for the prophet Jonah was, for his own offences, delivered into the hands of the mariners, who, without being guilty of murder or thirst after his blood, did, with great reluctance, throw him overboard for their own preservation, earnestly beseeching that his blood might not be laid to their charge; but Jesus Christ being delivered, not for His own but our offences, unto the Jews and Gentiles, was taken, crucified, and slain with wicked hands, while His murderers imprecated the direful vengeance of His innocent blood to be on them and their children. In other respects, the case of Christ and Jonas was more alike. With his own consent the prophet is cast forth into the sea, after he had acknowledged that himself was the man for whose cause the storm was sent, and whom the angry ocean demanded; so Jesus Christ laid down His life in the most voluntary manner. . . . His lodging in the belly of the fish three days and nights, most certainly corresponds to the burial of our Redeemer in the grave a part of three natural days.”¹

¹ M'Ewen on the Types. 1763.



1.



2.



3.

PLATE XL.
THE RESURRECTION.

FIG. 1.



BRAHAM offering up Isaac. From a bas-relief on a Sarcophagus in the Catacombs of Rome.

Besides the general application of this subject to the Sacrifice and Death of Christ, another meaning was given to it in the representations of the Catacombs, the same that is pointed out in the Epistle to the Hebrews, ch. xi. 17—19.

“The offering of Isaac prefigured the Resurrection of Christ after three days, as well as His Death. The words of Scripture on this point are most clear. And this offering was made on the third day after Abraham had set forth, and counted his son as one dead. The authority of the Apostle expressly declares, at least, a remarkable point of resemblance between the history of Isaac and that of Christ; that when the arm of the patriarch was arrested by the angel of God, who called unto him out of Heaven and forbade him to slay his son, he received Isaac figuratively from the dead; as we know that Christ, having been retained in the grave during the same period, really arose from the dead on the third day, being made the first-fruits of them that slept.”¹

FIG. 2.

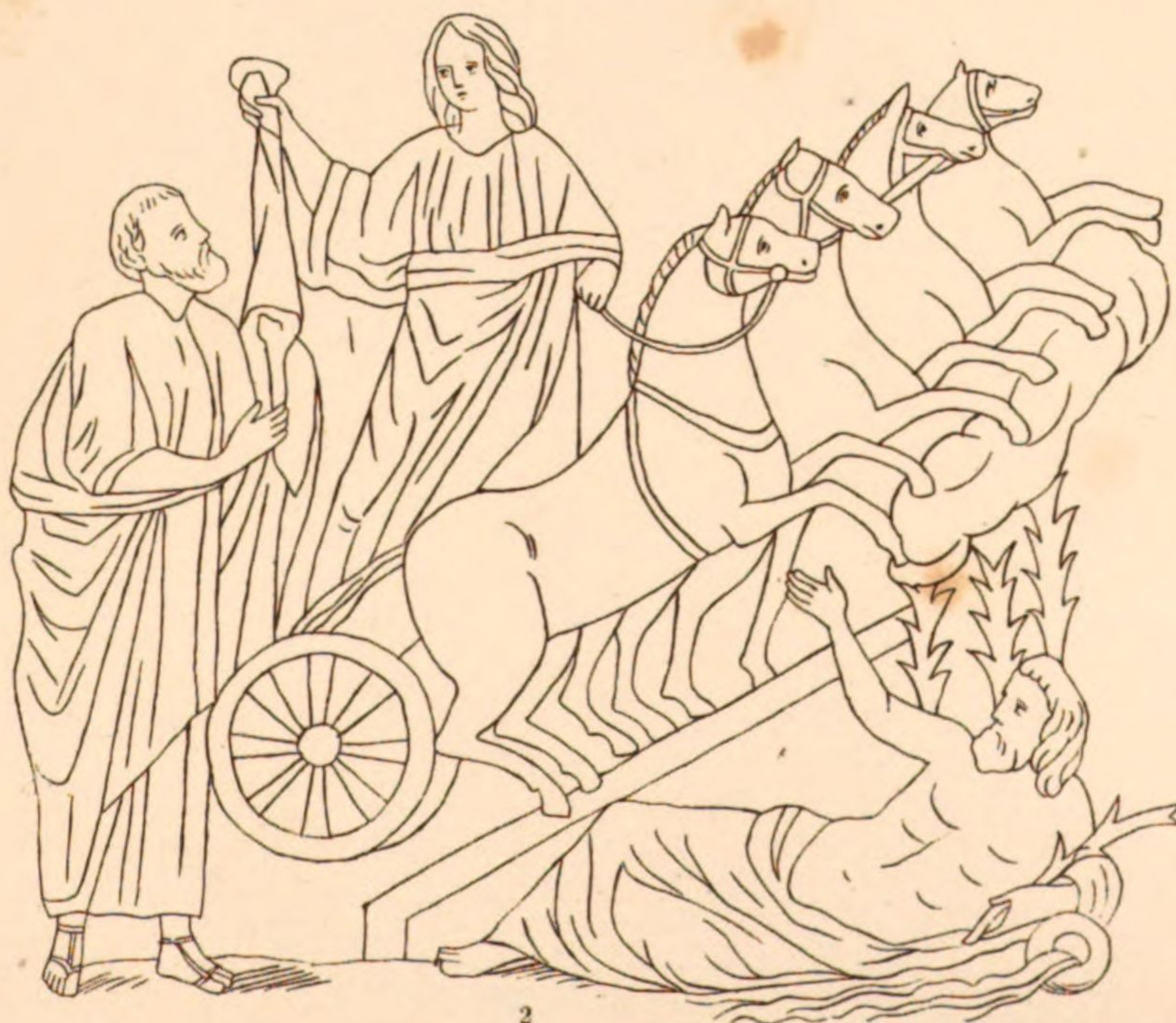
Elijah taken up into Heaven. From a bas-relief on a Sarcophagus in the Catacombs of Rome. The river Jordan is represented by a figure pouring water from a vase.

By early Christian writers this event was considered to be typical of the Resurrection, rather than of the Ascension, of Christ, and it is this interpretation of it which is given in the frequent representations of the Catacombs, where it appears as one of the series alluding to the Resurrection.

¹ Chevallier on the Historical Types. Hulsean Lectures. 1826.



1



2

PLATE XLI.
THE RESURRECTION.

FIGS. 3, 4, 5.

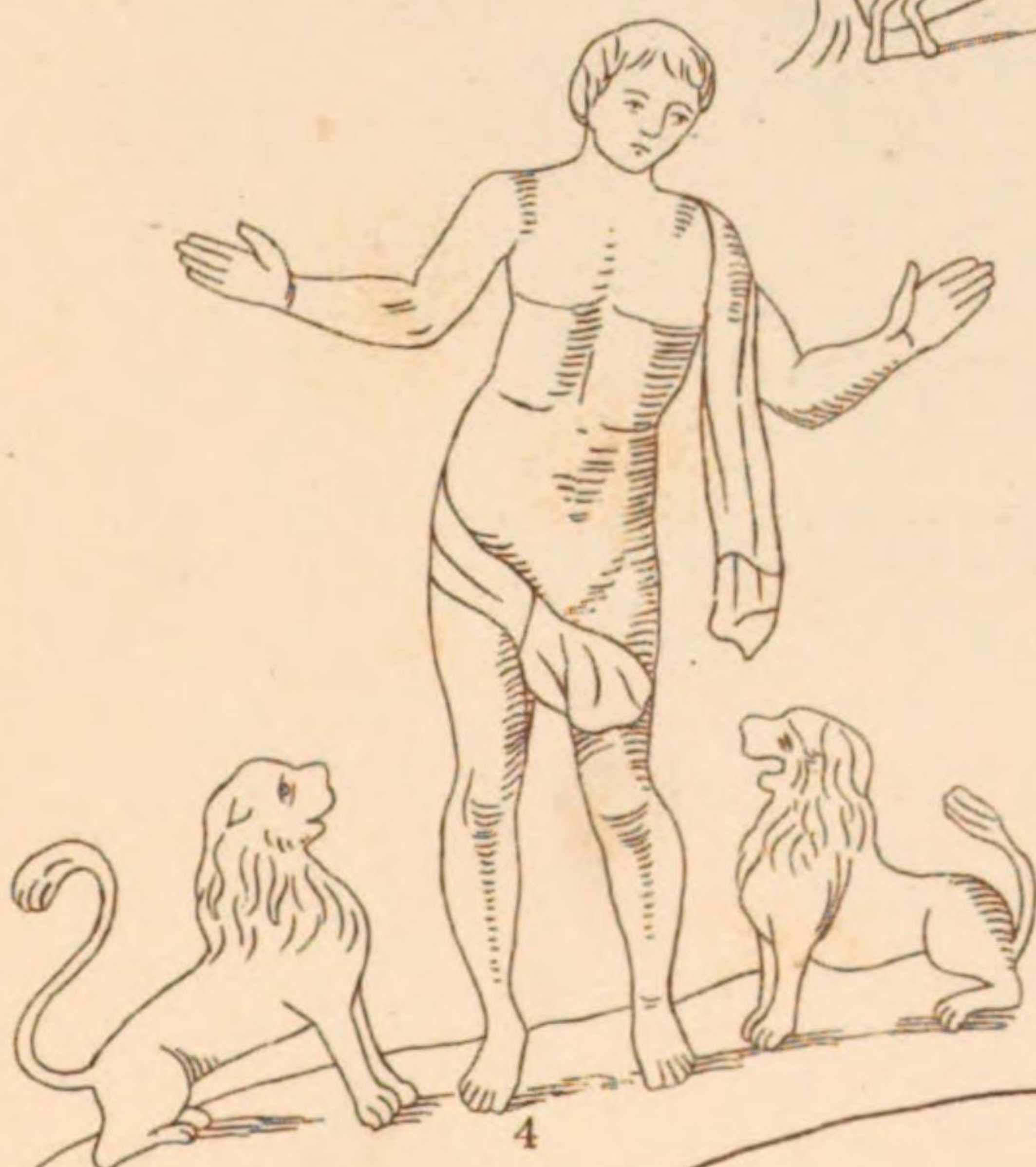


THE Good Shepherd, with Daniel in the Lion's den, and the three Children in the fiery Furnace. From the Catacombs of Rome.

Both these subjects have been represented during the whole period of Christian Art as bearing an allusion to the Resurrection; they were of frequent occurrence in the Catacombs, where they served to inspire the early Christians with hope and consolation during their trials and persecutions, by reminding them of the deliverances of God's faithful servants, and of Him who had triumphed over sufferings and death, and opened the way for them into a better world. As Daniel was delivered unhurt from the Lion's den, and the three Children from the fiery Furnace, so did Christ pass through the grave and saw no corruption, and became the first-fruits of them that slept.



3



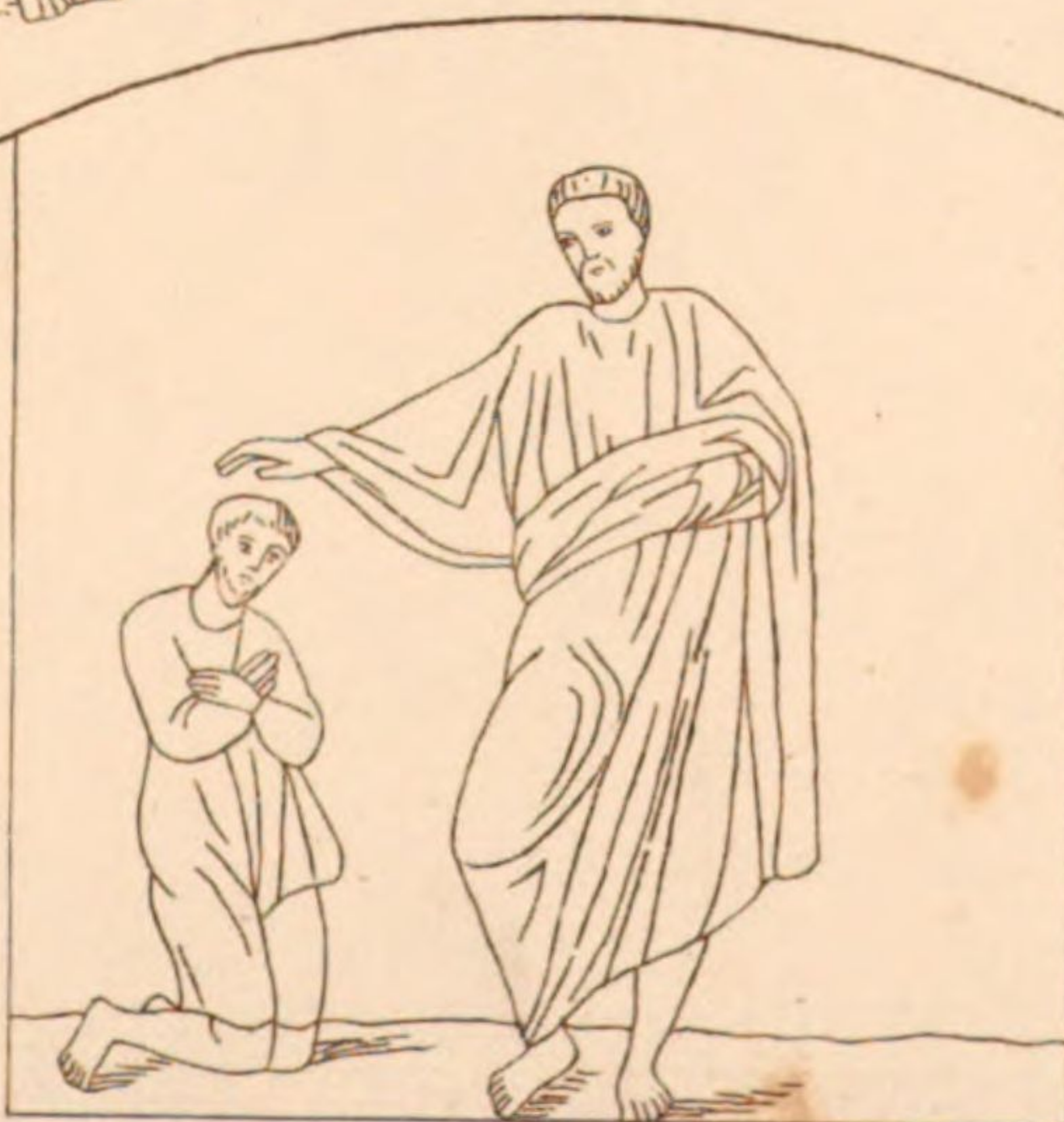
4



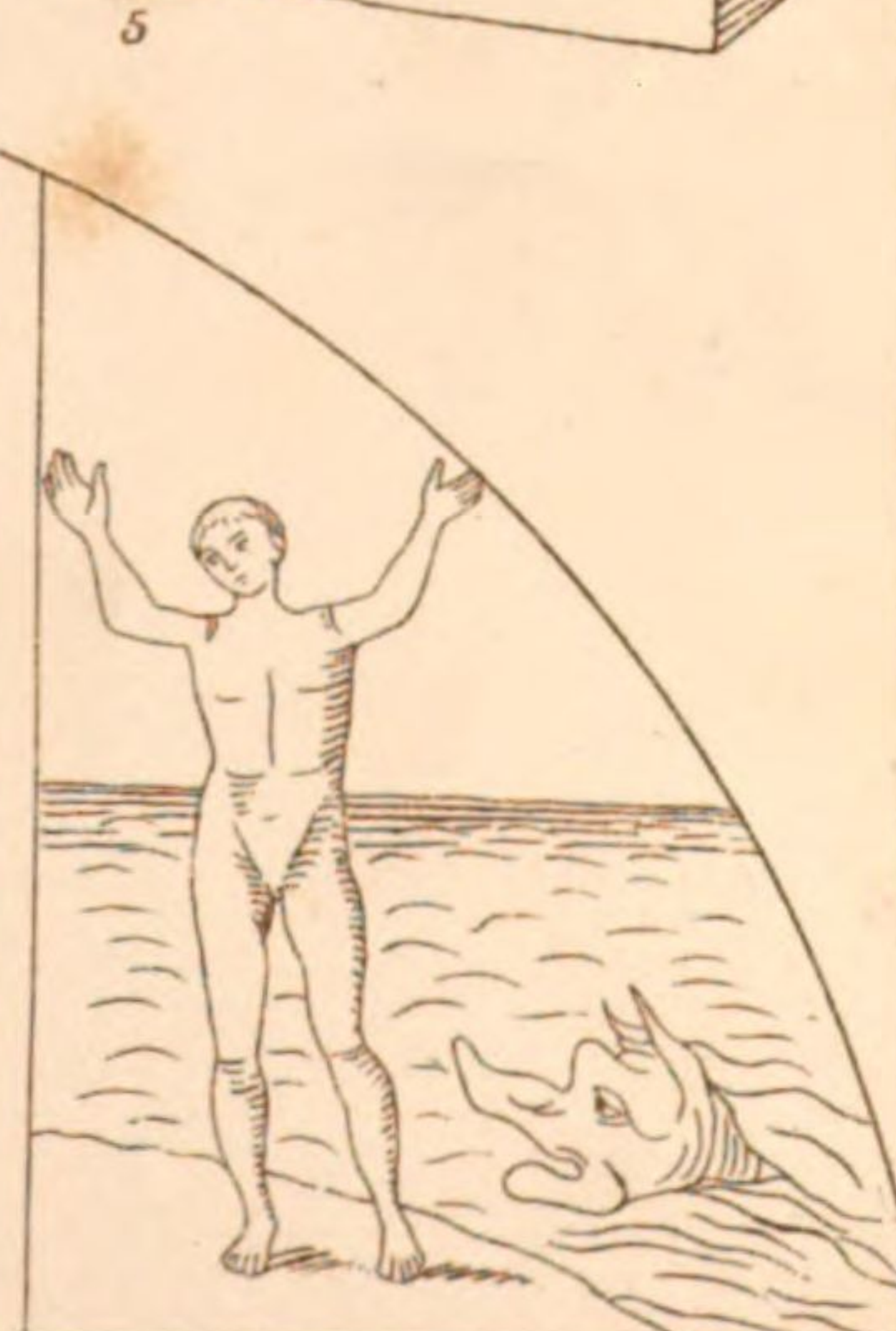
5



7



6



8

PLATE XLII.
THE RESURRECTION.

FIGS. 9, 10.



THE Lion's den sealed with the King's seal. The Sepulchre sealed.
 These and the two following subjects are from a Bible of the 14th
 cent. (Bib. Imp.)

FIGS. 11, 12.

Daniel delivered from the Lion's den. Christ's Resurrection from the tomb.

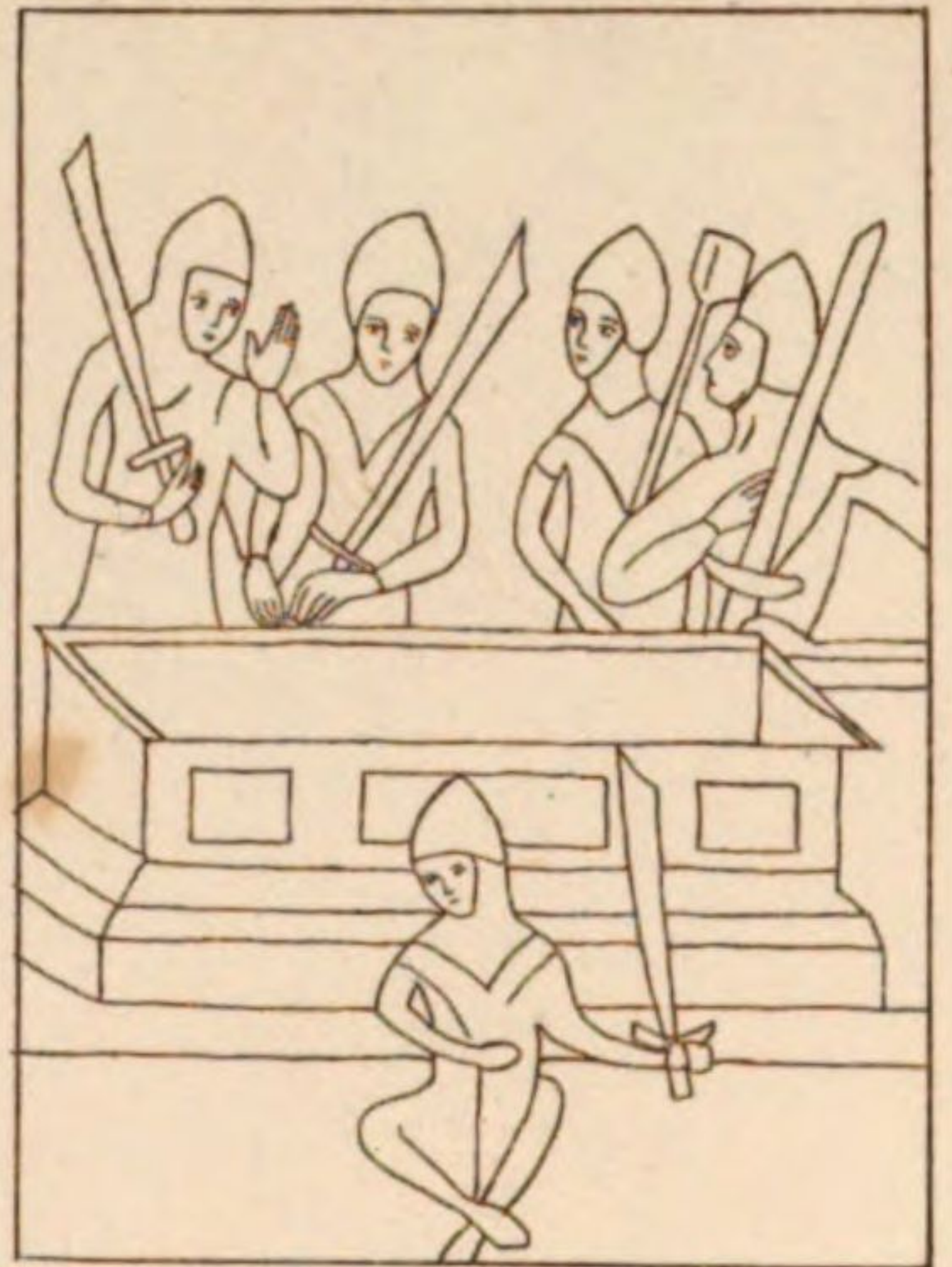
FIG. 13.

Daniel in the Lion's den. From a Book of Hours of Henry 2nd of France;
 16th cent. (Bib. Imp.)

From the Art of the Catacombs, to the latest period of illuminating MSS. the subject of Daniel's Deliverance from the Lion's den has been represented as an illustration of the Resurrection; in this example the incident told in the Apocryphal book of Bel and the Dragon is added; the prophet Habbacuc, being conveyed by the Angel, is descending with food into the den.



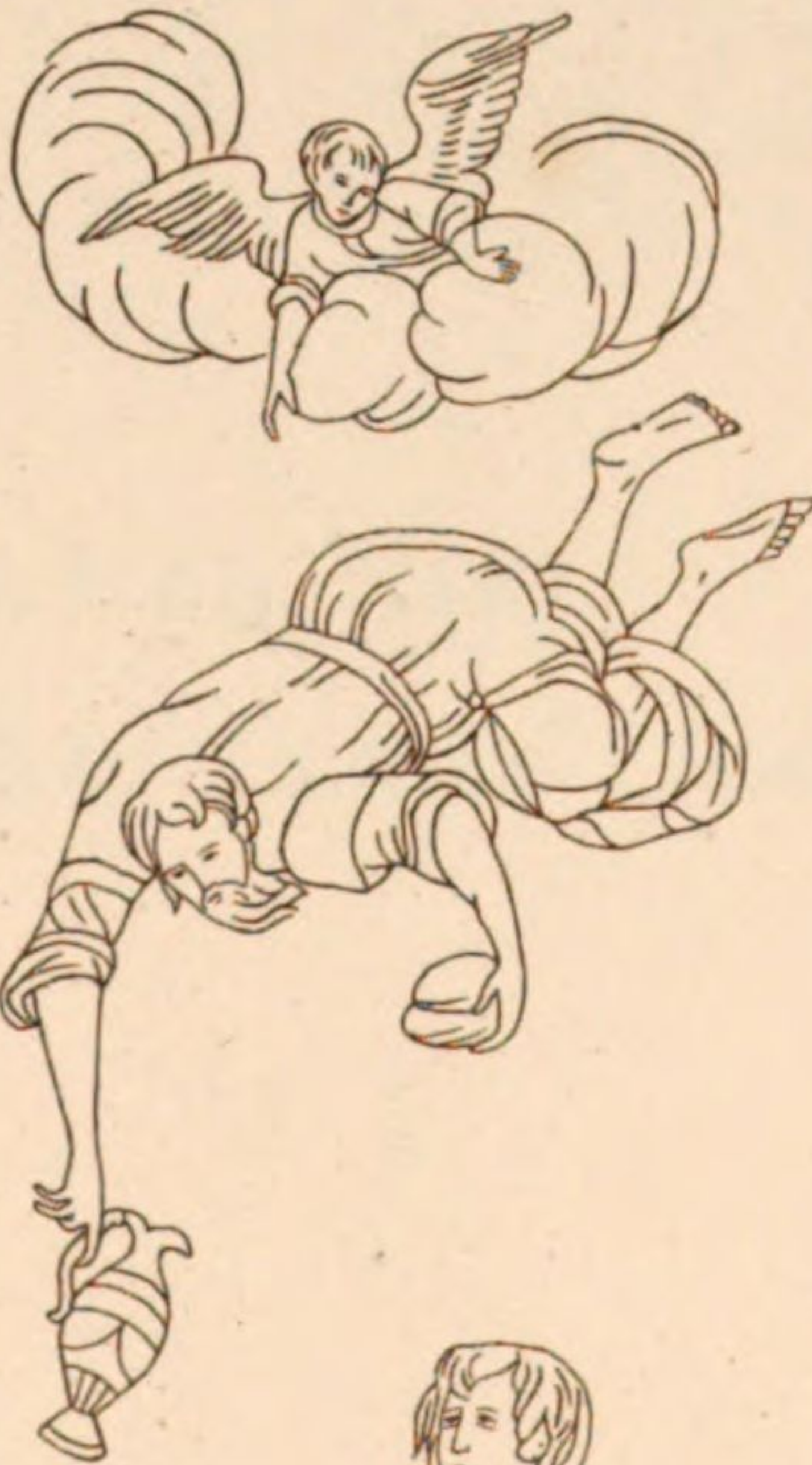
9



10



11



12



13

PLATE XLIII.
THE RESURRECTION.

FIGS. 14, 15.



THE Resurrection of Christ. Samson carrying off the Gates of Gaza.

These and the two following subjects are from the *Speculum humanæ Salvationis*; 15th cent.

“ Samson being in the city, and the citizens now lying in wait to kill him, and to make an end of so furious an enemy whom they had sure within their gates, he arose at midnight and took the doors of the gates of the city and the two posts, and lift them away with the bars, and laid them on his shoulders and departed. So when Satan and finners had buried Christ, laid a stone on Him, sealed it and watched Him, thinking they had Him sure enough, never to molest them more, He, like another mighty Samson, rose in His might, carried away the gates and bars of death from Himself and all His members. . . . Although Samson the type was at last overcome by his enemies, our true Samson is invincible, and hath gloriously triumphed over them all. Both of them were great deliverers, the one from great thralldom and temporal misery, the other from a greater spiritual and eternal thralldom under sin, the Law, Satan, Hell.—Samson overthrew the enemies, but that was his own overthrow, but Christ not so; His conquest was to His most glorious exaltation. Samson as a type only began the deliverance of the Church, but hindered by death could not perfect it: Our Samson perfected the deliverance and salvation of the whole Church, and did more after death than in His life or death, and will most fully perfect it for all His members in the Resurrection.”¹

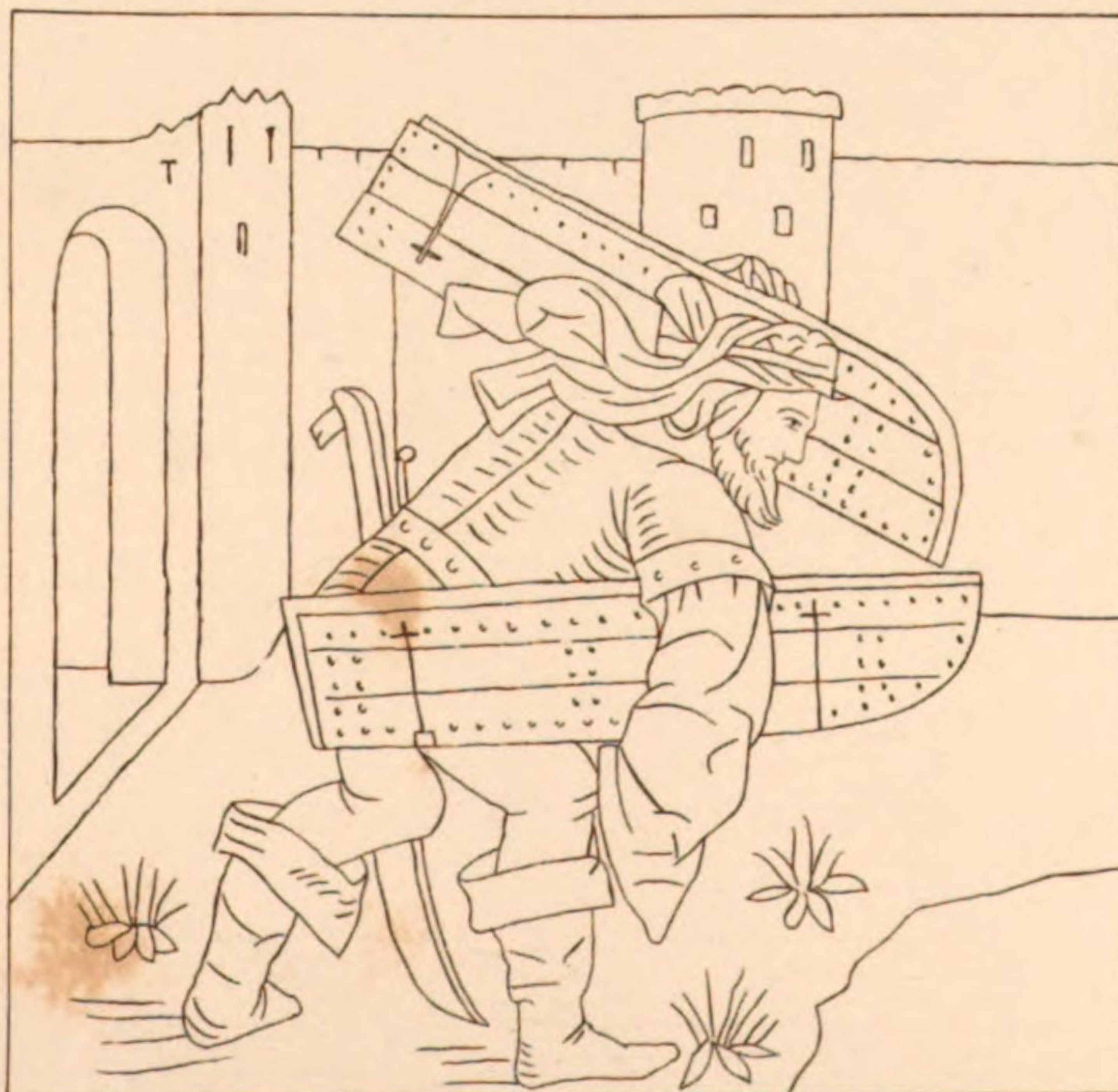
“ Samson killed the Lion, destroyed the Philistines, removed the gates of the city, and at his death gave the greatest blow to his enemies: but it is Jesus Christ who overcame the Devil and the world, and got the conquest of Death and Hell, who destroyed the Devil by His death, and who raised Himself up from death to life.”²

¹ Taylor. *Moses and Aaron*. 1653.

² Jortin. *Ecclesiastical History*. 1751.



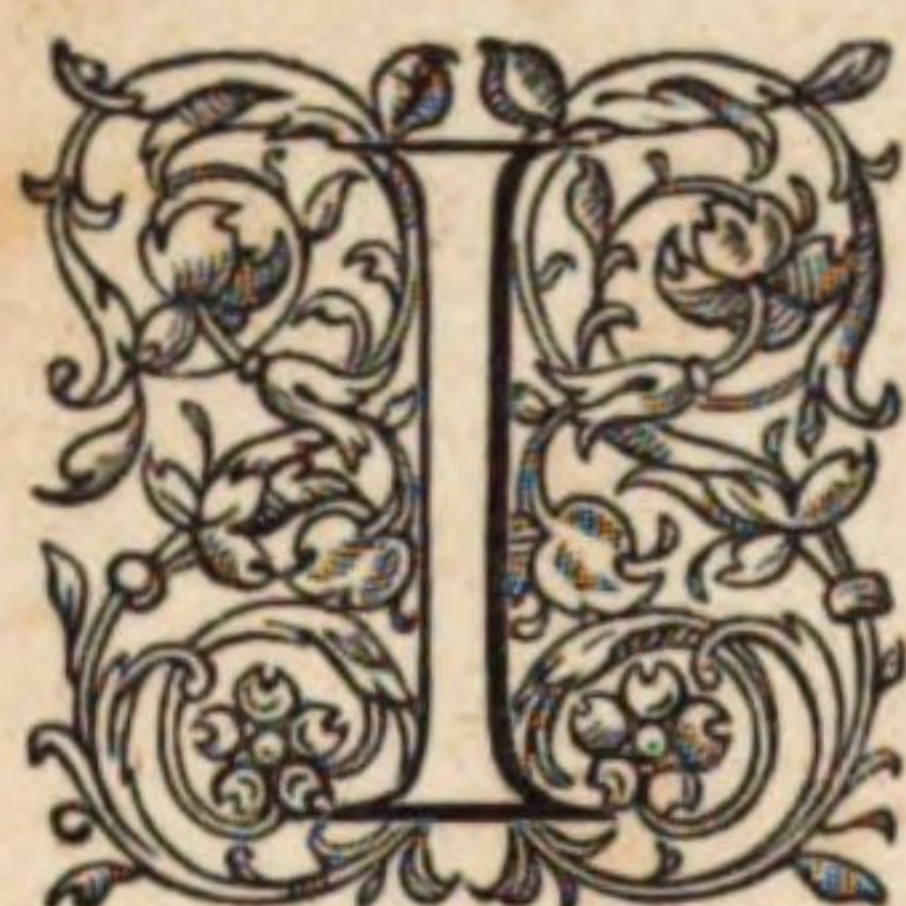
14



15

PLATE XLIV.
THE RESURRECTION.

FIGS. 16, 17.

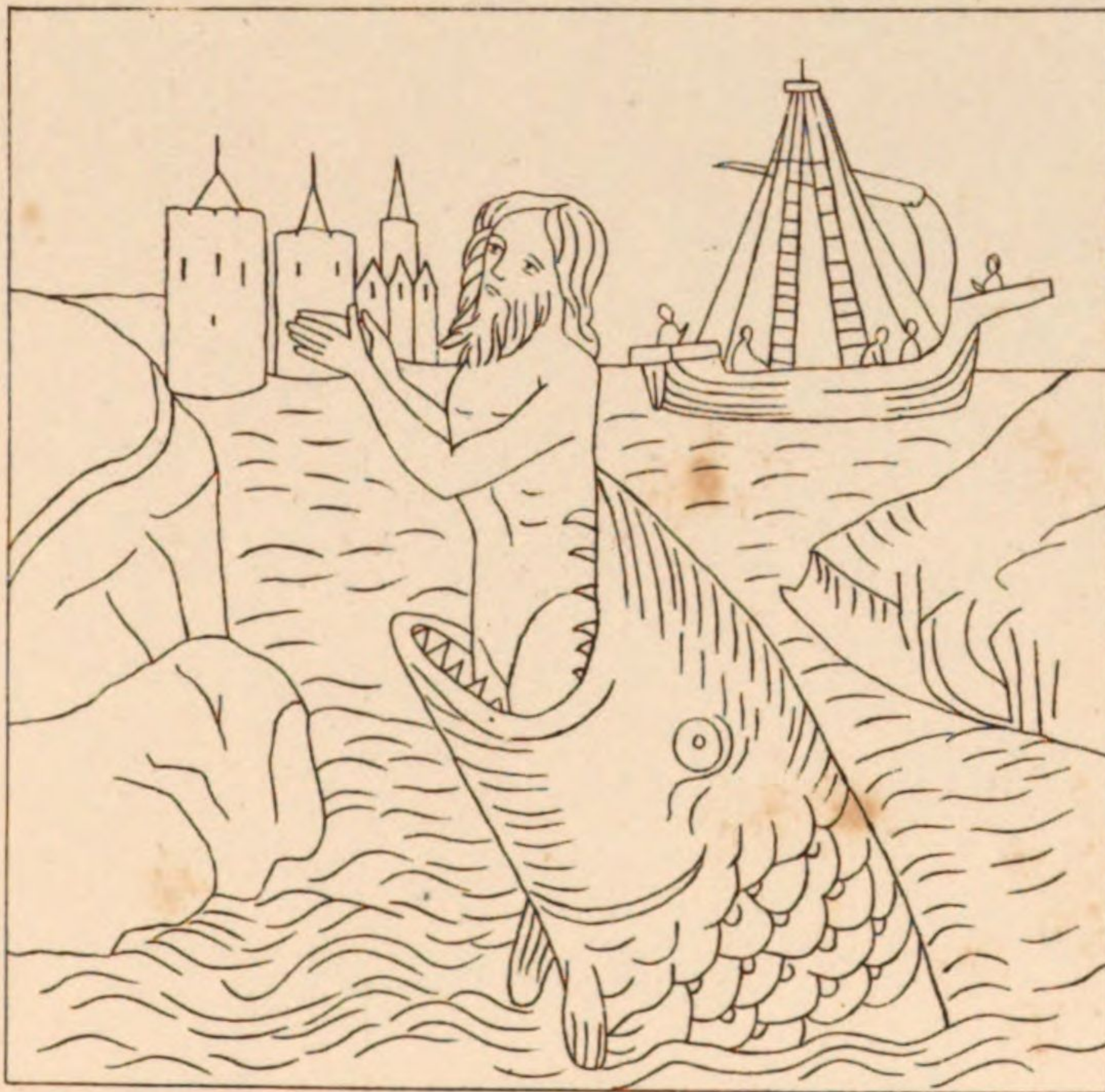


ONAH cast out by the Whale. The stone rejected by the builders is made the Head Stone of the Corner.

“Jonah was a manifest type of Christ in His Resurrection; as the Lord spake unto the Fish, and the Fish against his will must cast up Jonah on dry ground, so the earth can keep Christ no longer than the third day, (no more than the belly of the Whale could keep Jonah,) His blessed body must see no corruption. As Jonah returned from his grave with a song of praise and thanksgiving, so Jesus Christ returned to life from His grave with a song of triumph and victory, fore-prophecied: ‘O death, I will be thy plagues; O grave, I will be thy destruction:’ *Hosea* xiii. 14. and accomplished, *1 Cor.* xv. 55. ‘O death, where is thy sting? O grave, where is thy victory?’ In both we have a certain emblem and proof of our resurrection. If the Spirit of Him that raised up Jonah and Jesus be in us, He shall also quicken our mortal bodies, and if the Head be risen the members must rise also. For as God spake to the Fish, and the Fish gave up Jonah as from the dead, so shall God speak to the earth and sea and all creatures, and they shall give up their dead. He shall say to the earth, give, and to the sea, restore my sons and daughters, and they that are as seed under clods shall awake and sing. For as it was impossible for Christ to be held ever under death, as impossible is it for His members.”¹

“The same stone which the builders refused is become the head stone in the corner.” *Psf.* cxviii. 22. This verse is applied by our Lord in *St. Matt.* xxi. 42. and the Psalm is one of those appointed to be read on Easter Day.

¹ Taylor. *Moses and Aaron.* 1653.



16



17

PLATE XLV.
THE RESURRECTION.

FIGS. 18, 19, 20.



*CHRIST'S Resurrection. Samson carrying the gates of Gaza.
Jonah cast out by the Whale. From Queen Elizabeth's Prayer
book; 1608.*

FIG. 21.

*The three Children in the fiery Furnace. From a Book of Hours of Henry 2nd
of France; 16th cent. (Musée des Souverains; Louvre.)*



19



18



20



21

PLATE XLVI.
THE ASCENSION.

FIGS. 1, 2.



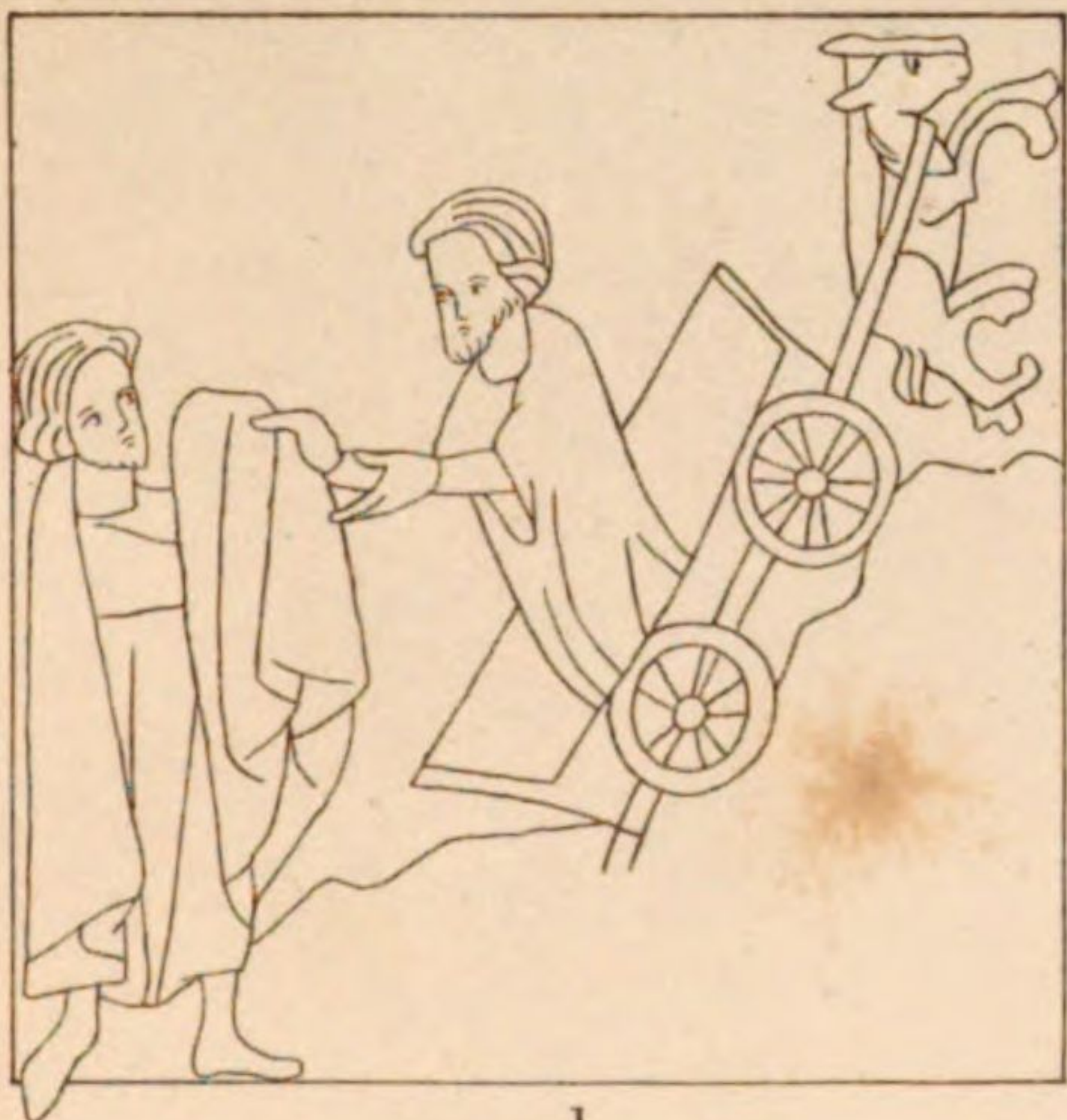
ELIJAH ascending and leaving his mantle with Elisha. Christ ascending to Heaven, and leaving the Gospel with His disciples.
From a Bible of the 13th cent. (Brit. Mus.)

“ The Ascension of Elijah into Heaven is selected as the subject for one of the lessons for Ascension-day, because it is considered as a type of the Ascension of our Lord. As after the ascent of Elijah a double portion of his spirit rested on Elisha his follower ; so after the Ascension of our Lord, His disciples received the gifts of the Holy Spirit, through whose assistance we also hope to be exalted to that same place whither He has gone before.”¹

FIG. 3.

The ascent of Elijah. From a Book of Hours of Henry 2nd of France ; 16th cent. (Musée des Souverains ; Louvre.)

¹ The Christian taught by the Church's services. Hook.



1



2



3

PLATE XLVII.
THE ASCENSION.

FIGS. 4, 5, 6.

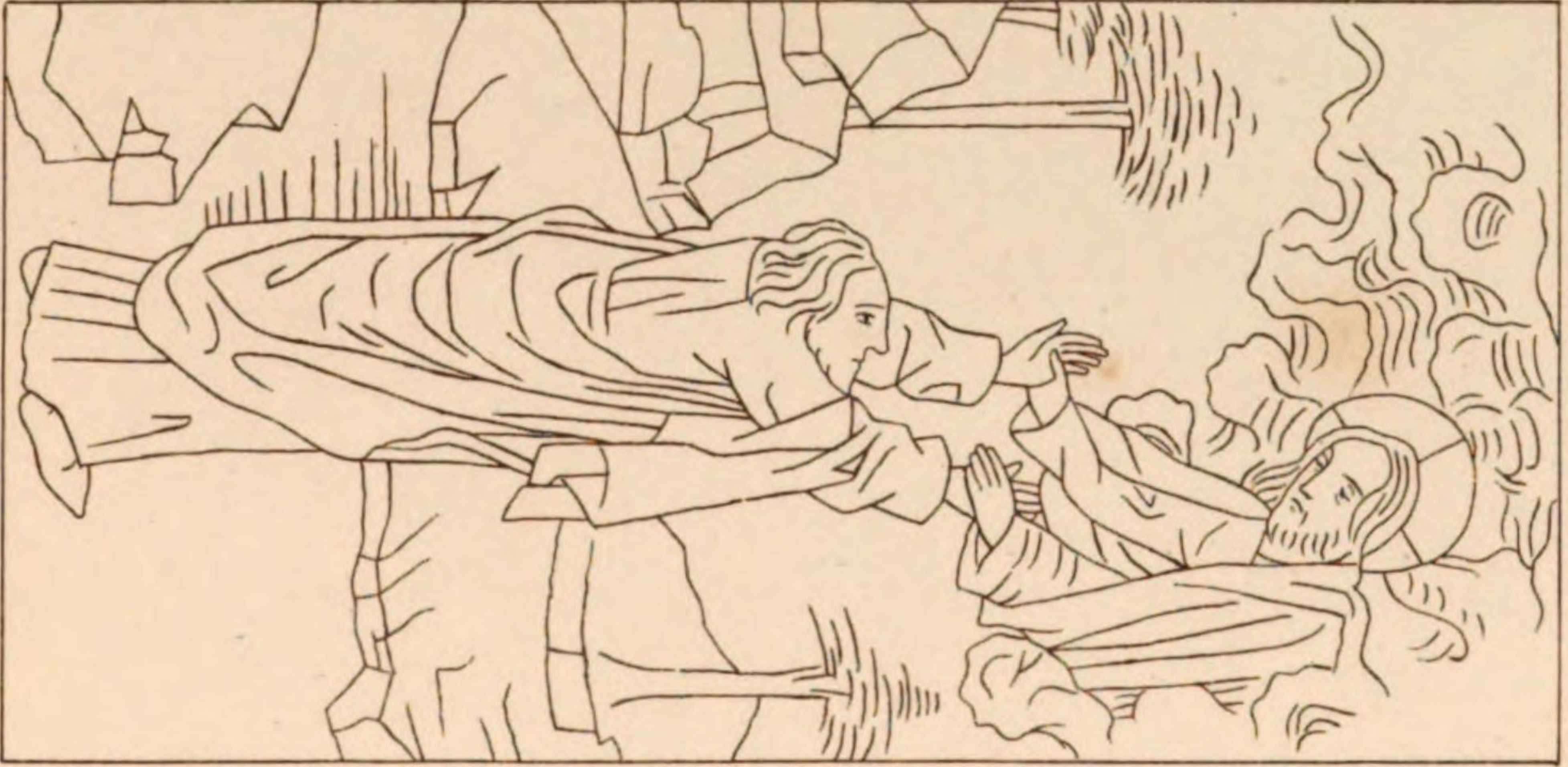


THE Ascension of Christ. Enoch taken up into Heaven. Elijah received up into Heaven. From the Biblia Pauperum.

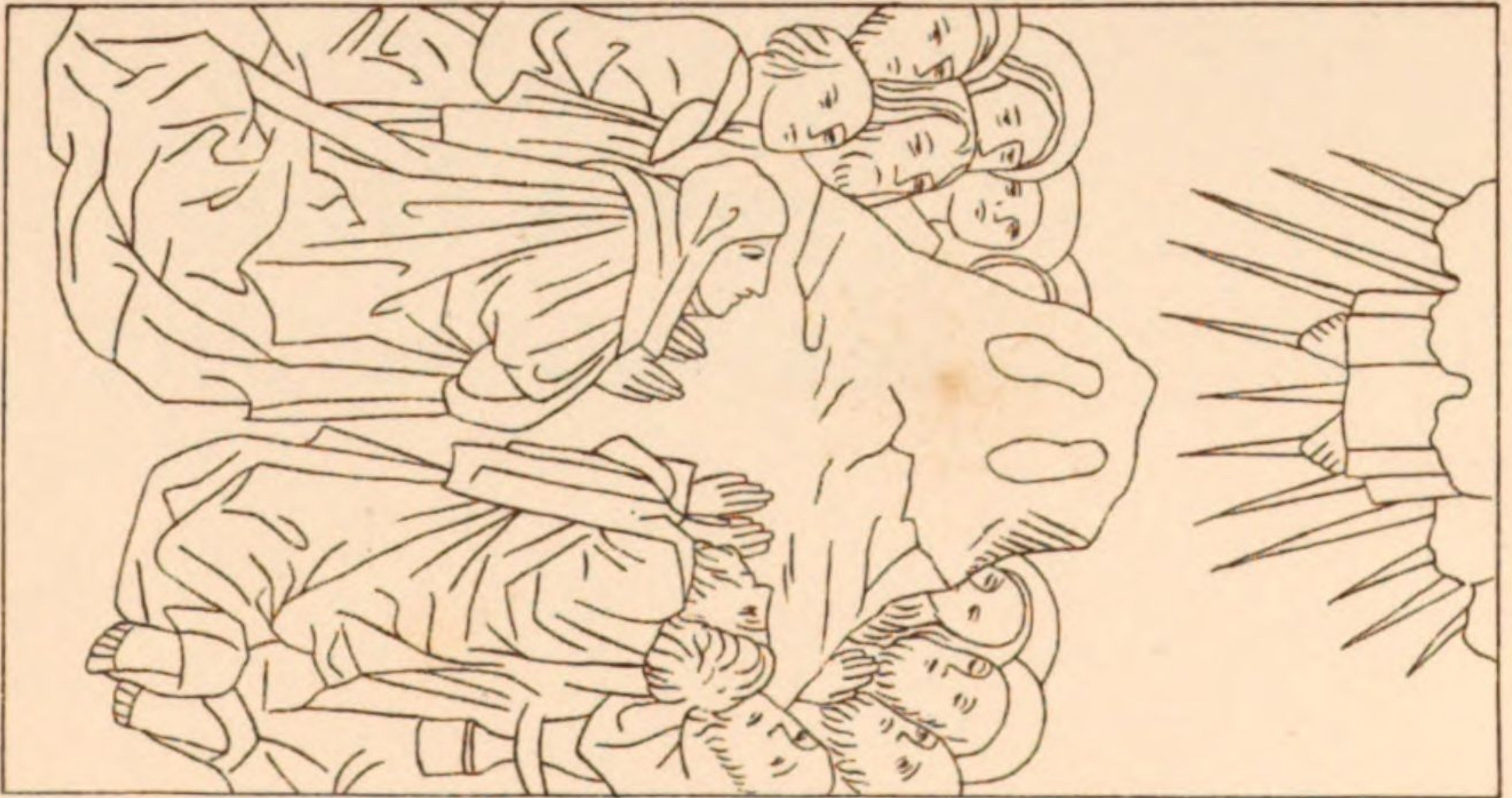
“Enoch walked with God: and he was not; for God took him.” *Gen. v. 24.* Which is thus explained in the Epistle to the Hebrews: “By faith Enoch was translated that he should not see death.” To which it is added that “he was not found, because God had translated him,” that is to say, taken him at once to Heaven.

“He was a most illustrious Type of Christ’s Ascension into Heaven, and indeed the only Type they had of it before the Law. They had but two in all, Elijah under the Law, and Enoch before the Law. . . Here is comfort to the seed of the second Adam against the present troubles they are under. Thou art here upon earth, Christ the Head in Heaven, but His poor Saints and Members here below: but remember whither Jesus the Forerunner is entered for us. As sure as Enoch’s body is in Heaven, or Elijah’s, by the virtue of His Ascension of whom they were shadows, so sure shall thine and mine ascend thither, if we be His, though we sleep in the dust for a time, as Christ Himself also did.”¹

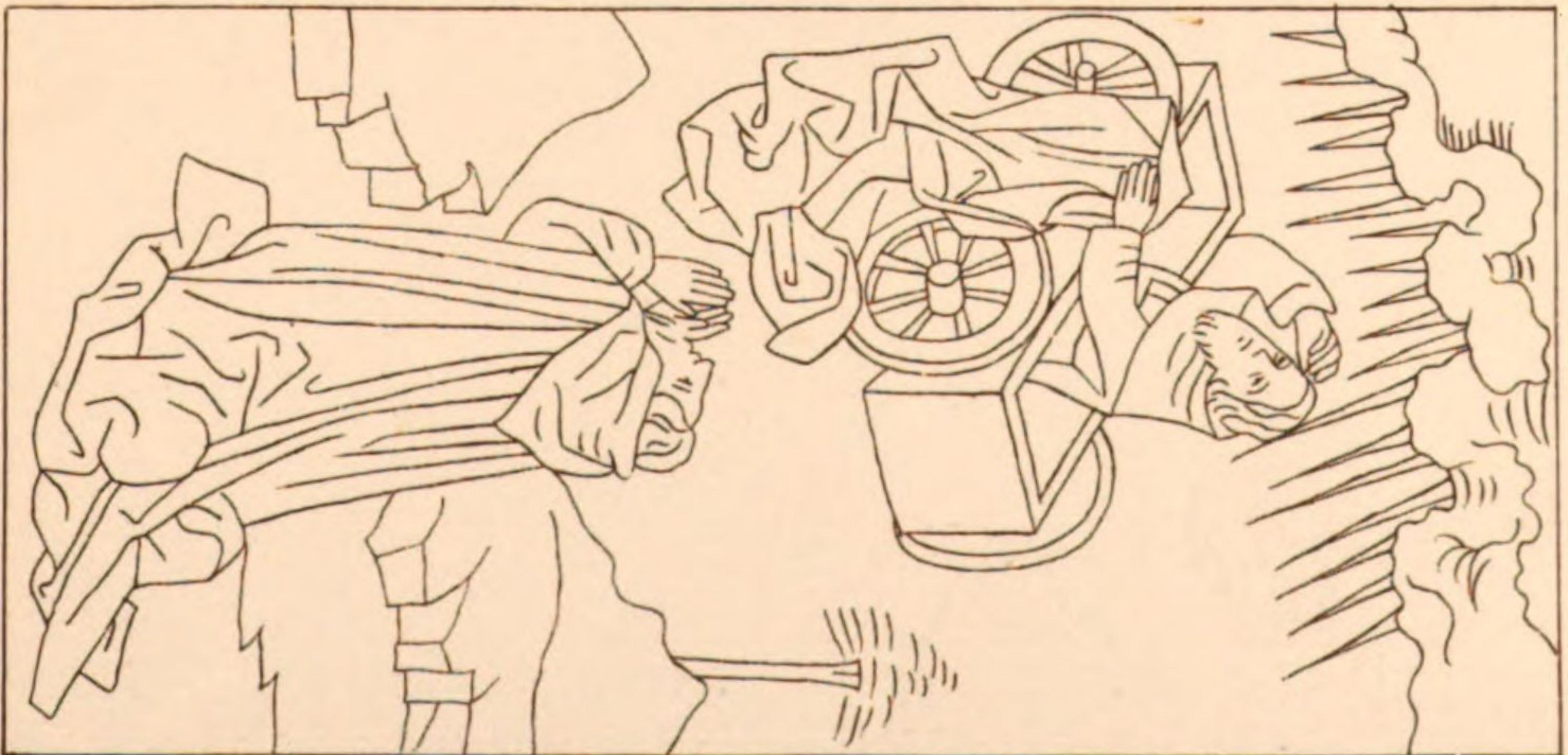
¹ Mather on the Types. 1683.



5



4



6

PLATE XLVIII.
THE ASCENSION.

FIGS. 7, 8.



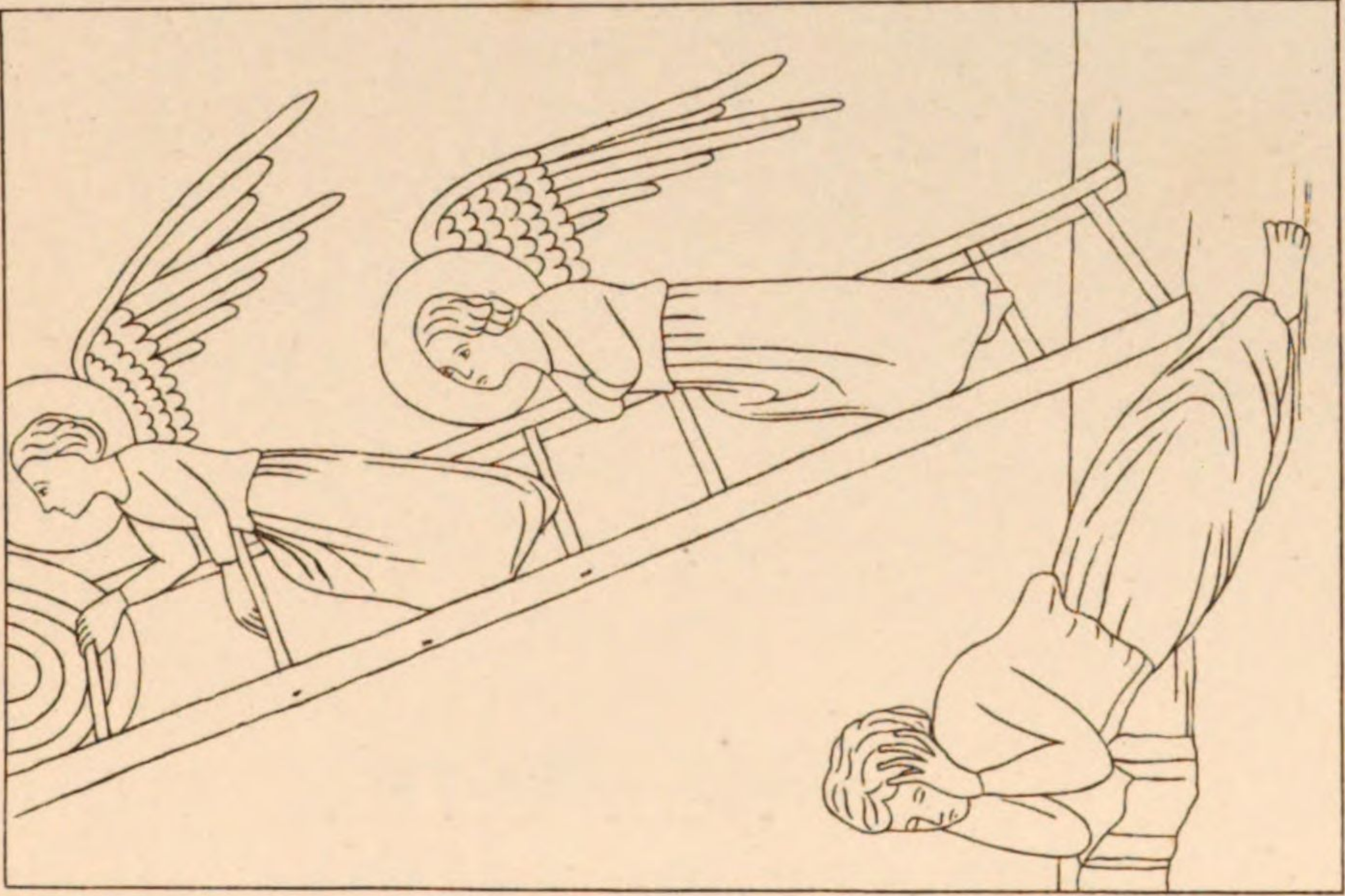
CHRIST'S Ascension. Jacob's vision. From a copy of the *Speculum humanæ Salvationis* in the Bibliothèque de l' Arsenal, Paris. 15th cent.

“The vision of Jacob's ladder represented Christ as the means of intercourse between God and man; yet it was not to speak properly a type, but rather a typical vision. Here was some dark shadow of the Person, nature, and office of Christ thus; in that this ladder the foot of it stood upon the earth, and the top of it reached up to Heaven, whereby Heaven and earth did meet as it were.”¹

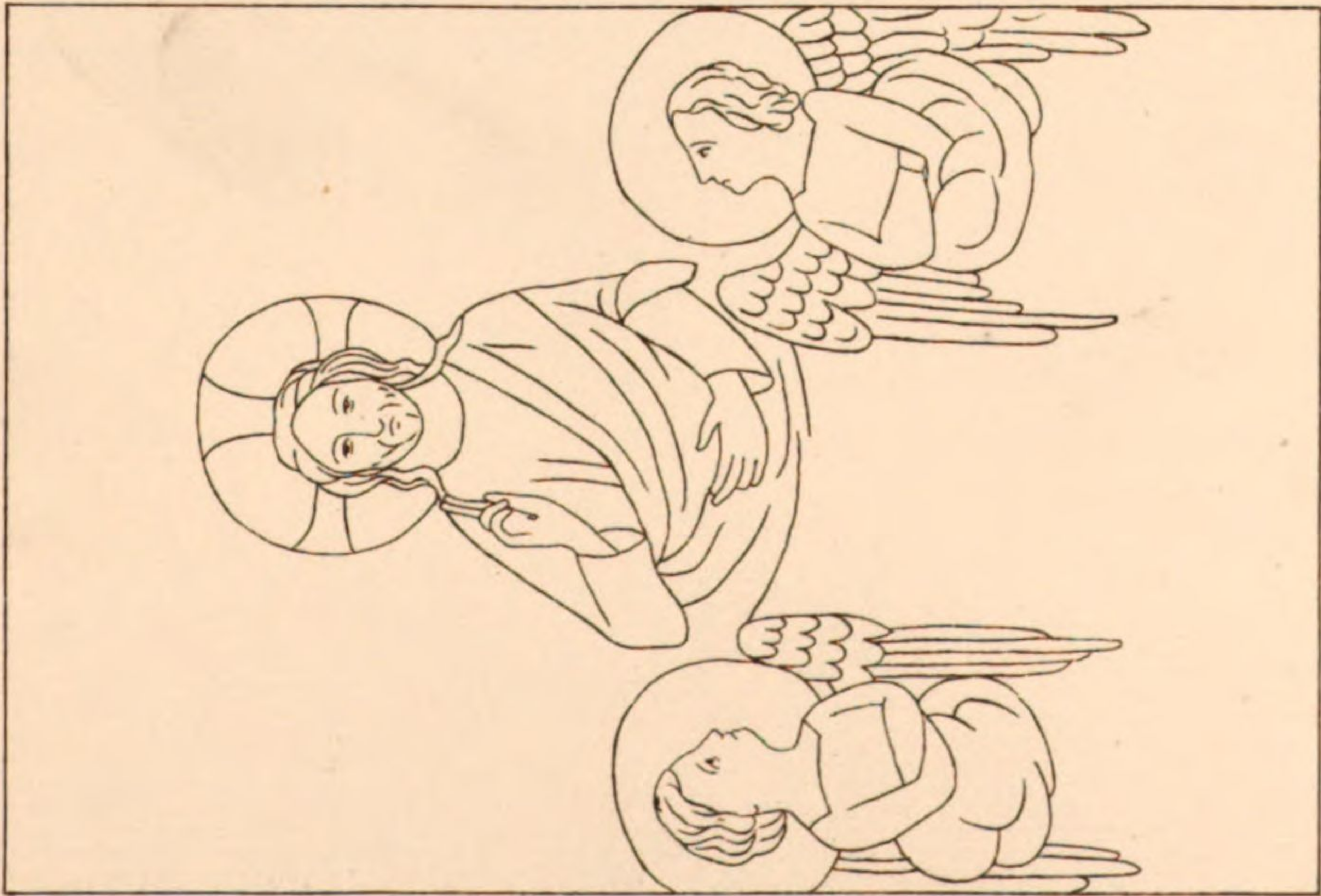
“Perhaps we shall not think amiss, though we consider this emblematical ladder as a figure of the Messiah Himself, who is the blessed medium of communication between Heaven and earth—the way without whom no man comes to the Father—and the one Mediator between God and man. We can scarcely find a better explication of what Christ Himself promised to Nathaniel, that Israelite indeed, ‘hereafter ye shall see the Heaven open, and the angels of God ascending and descending upon the Son of man,’ than by comparing it with this wonderful ladder, which He seems to hint was Himself. And there is no contemptible analogy:—for, first, whereas the foot of this ladder was on the earth, and the top reached to Heaven, this may represent both what is the constitution of His Person, and what are the blessed fruits of His mediatorial interposition. As the ladder seemed to unite Heaven and earth, the most distant extremes, so the person of Immanuel unites the human nature and the divine, though the distance between them is infinitely great. And as the ladder opened a path from God to man, and from man to God, by reaching from Heaven to earth, so the mediation of Jesus Christ has paved a way both for the approach of the Deity to sinners, that He may dwell with them, and for the access of sinners unto God, that they may dwell with Him and have their conversation in Heaven.”²

¹ Mather on the Types. 1683.

² M'Ewen on the Types. 1763.



8



7

PLATE XLIX.
THE DESCENT OF THE SPIRIT.

FIGS. 1, 2.



THE Feast of Pentecost, and offering the first-fruits to be burnt with fire. The first-fruits of the Church consecrated by fire from Heaven on the day of Pentecost. From a Bible of the 14th century. (Bib. Imp.)

“ The Institutions of the Law of Moses are used as types or foreshadowings of the higher truths of the Gospel. Thus the institution of the Jewish Feast of Pentecost is a type of the Christian festival of Whitsunday. On that Feast the Jews commemorated the giving of the Law in the midst of terrors on Mount Sinai, and also gave thanks for the in-gathering of the wheat harvest. On the Christian festival we commemorate the descent of the law of love, to which the law of terror has given place, and we also give thanks for the gathering in of souls into the Christian Church through the labours of the Apostles.”¹

“ Fifty days after the deliverance from Egypt was the killing letter, or the fiery law, given ; and fifty days after the resurrection of Christ, our better deliverance, was the quickening Spirit dispensed, to write the law, not on hard tables of stone, but on the fleshly tables of the heart, and to qualify the Apostles to begin a new harvest, far more important than what was now happily finished—a harvest not of corn, but of men, to be reaped by putting the sickle of the word of God into the field of the world.”²

FIGS. 3, 4.

The Descent of the Spirit upon the Apostles. The building of the Tower of Babel, and Confusion of tongues. From the Speculum humanæ Salvationis ; 15th cent. (Bibliothèque de l'Arsenal ; Paris.)

“ The confusion of tongues, with the dispersion of the nations was reversed when all the nations, so divided at Babel, were ‘ gathered together in one’ in Christ Jesus, to be a ‘ holy nation,’ a ‘ peculiar people :’ and the different languages which arose at Babel were all united in the tongues of the first preachers of the Gospel on the day of Pentecost. God being the Fountain of truth and Author of peace, His religion makes itself intelligible to all ; but where there is disobedience of mind and wickedness of principle, there do confusion and division ensue, as in the first religious rebellion at Babel. Against such people, this judgment is denounced by the Psalmist, ‘ Destroy, O Lord, and divide their tongues, for I have seen violence and strife in the city.’ The city of God is at unity with itself.”³

¹ The Christian taught by the Church's services. Hook.

² M'Ewen on the Types. 1763.

³ Jones on the figurative language of Holy Scripture. 1786.



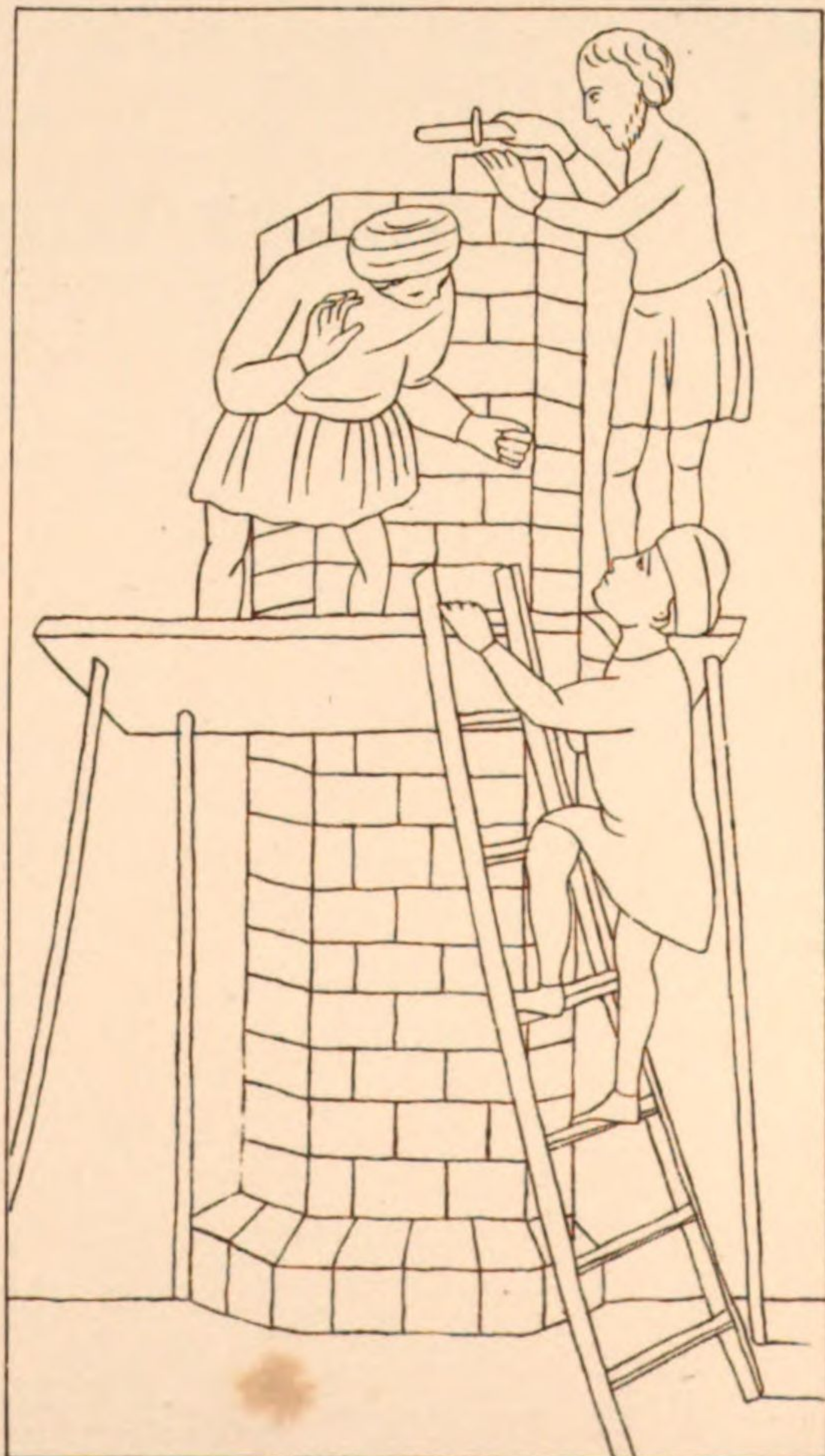
1



2



3



4

PLATE L.
THE DESCENT OF THE SPIRIT.

FIGS. 5, 6, 7.



THE Descent of the Holy Ghost upon the Apostles. Moses receiving the Tables of the Law. Elijah's Sacrifice consumed by fire from Heaven. From the Biblia Pauperum.

“ When God of old came down from Heaven,
In power and wrath He came ;
Before His feet the clouds were riven :
Half darkness and half flame :

Around the trembling mountain's base
The prostrate people lay :
A day of wrath, and not of grace ;
A dim and dreadful day.

But when He came the second time,
He came in power and love,
Softer than gale at morning prime
Hover'd His holy Dove.

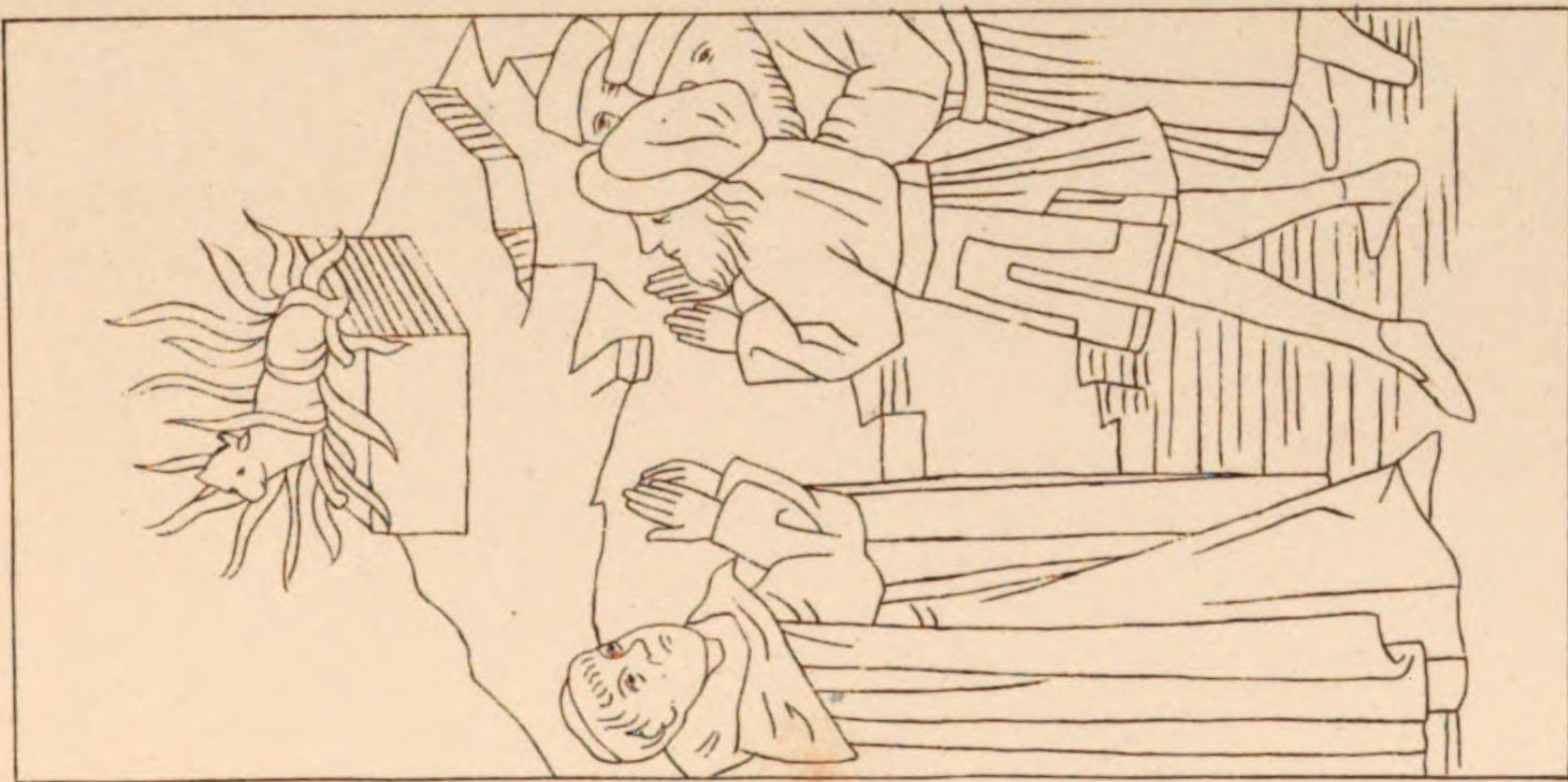
The fires that rush'd on Sinai down
In sudden torrents dread,
Now gently light, a glorious crown,
On every fainted head.

Like arrows went those lightnings forth
Wing'd with the sinner's doom,
But these, like tongues, o'er all the earth
Proclaiming life to come :

And as on Israel's awe-struck ear
The voice exceeding loud,
The trump, that angels quake to hear,
Thrill'd from the deep, dark cloud,

So when the Spirit of our God
Came down His flock to find,
A voice from Heaven was heard abroad,
A rushing, mighty wind.”¹

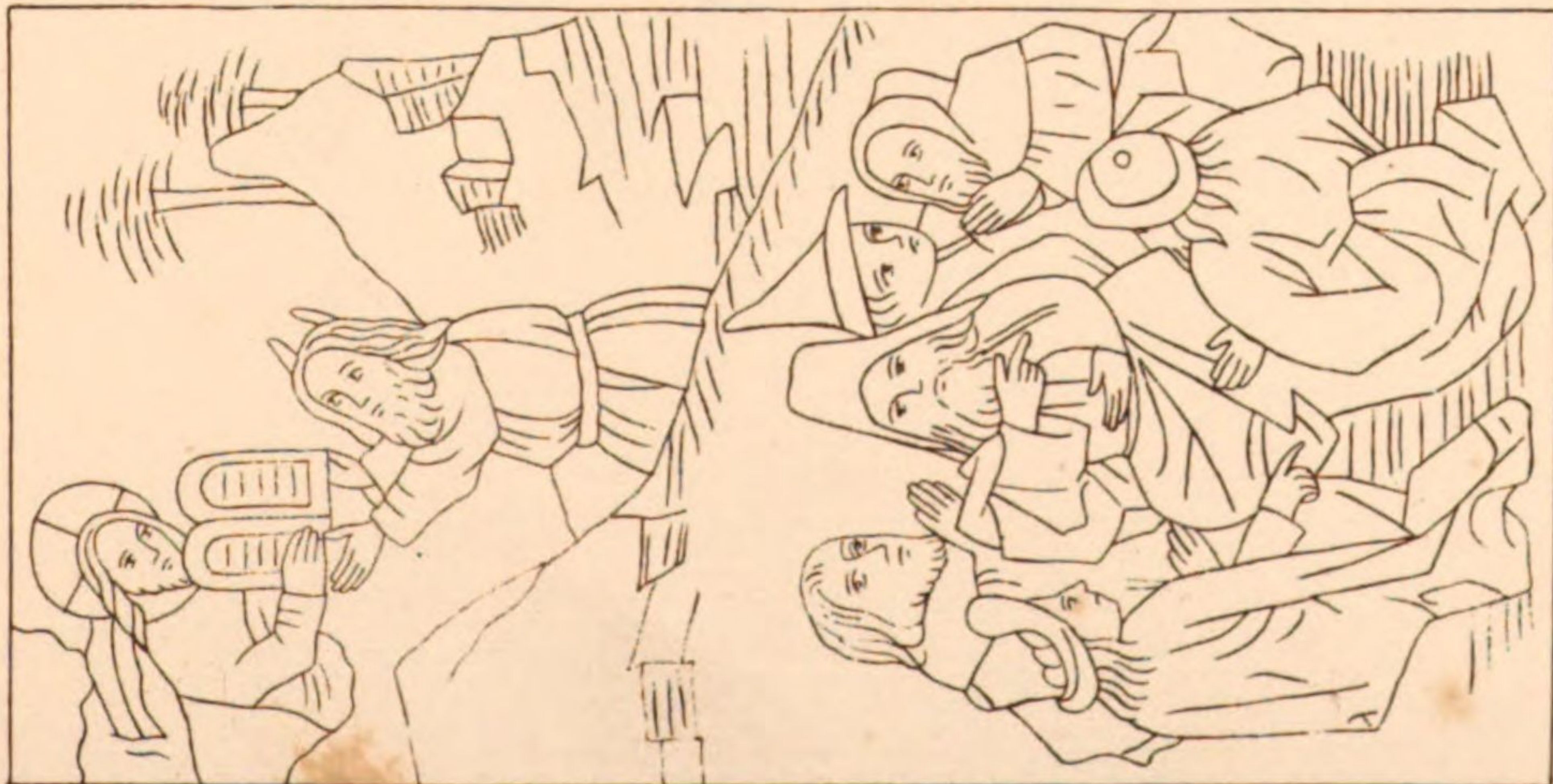
¹ Christian Year. Whitsunday.



7



5



6

PLATE LI.
THE APOSTLES.

FIGS. 1, 2.



JACOB blessing his twelve sons. Christ bestowing His blessing on the Apostles. These and the two following subjects are from a Bible of the 13th cent. (Brit. Mus.)

“ From Jacob sprung the twelve patriarchs, who were the fathers of that holy nation according to the flesh. And the twelve Apostles of the Lamb are the fathers of the holy nation according to the spirit.”¹

FIGS. 3, 4.

Benjamin is brought to Joseph. St. Paul's Conversion and Baptism.

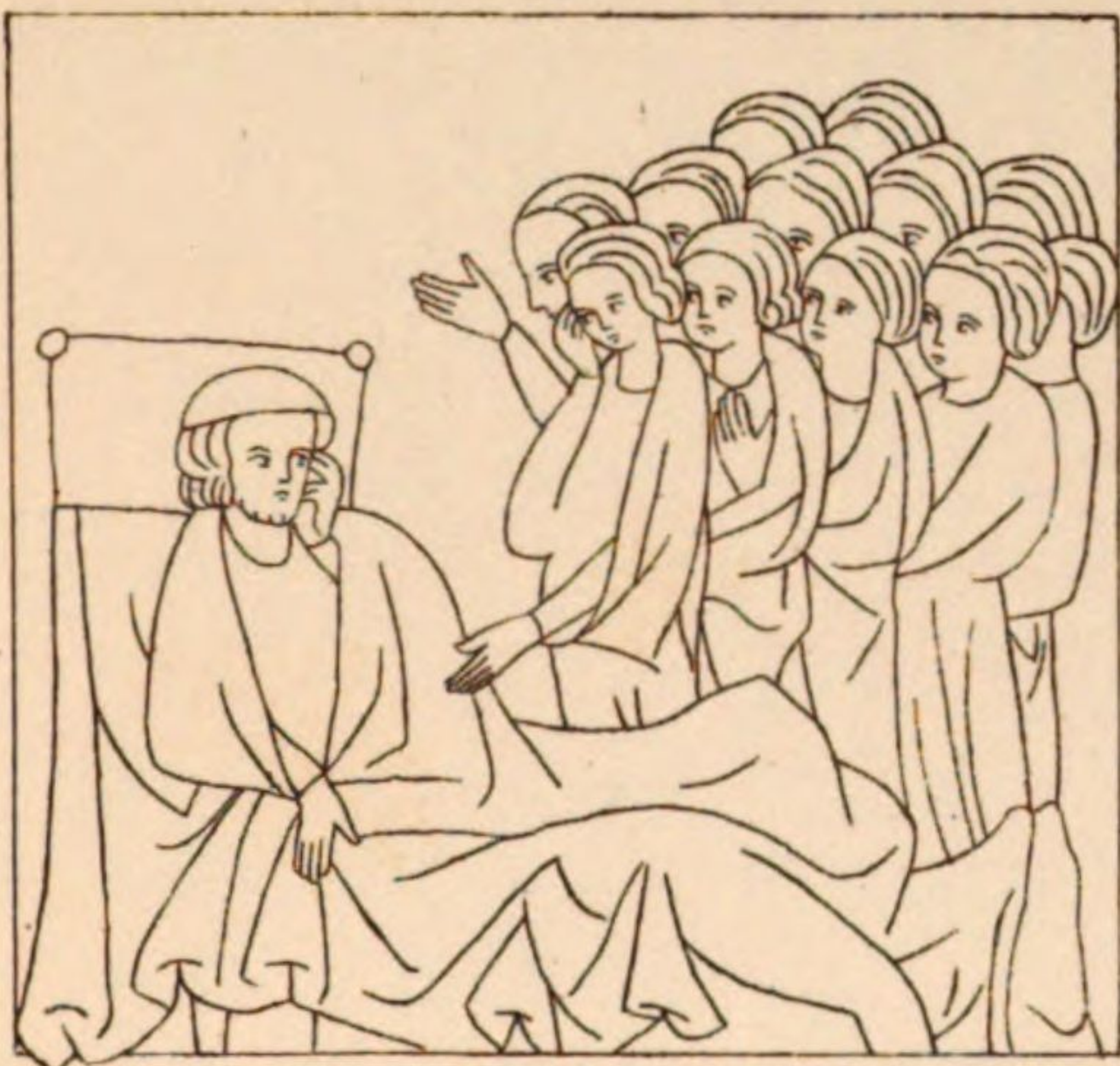
“ St. Paul would be familiar with the destinies of his own illustrious tribe, the life of the timid Patriarch, the loneliness of Jacob, who sought to comfort himself in Benoni, ‘ the son of her sorrow,’ by calling him ‘ Benjamin, the son of his right hand ;’ and then the youthful days of this youngest of the twelve brethren, and the famine ; these are the narratives to which he listened with intense and eager interest. How little was it imagined that as Benjamin was the youngest and most honoured of the Patriarchs, so this listening child of Benjamin should be associated with the twelve servants of the Messiah of God, the last and most illustrious of the Apostles. But many years of ignorance were yet to pass away before that mysterious Providence which brought Benjamin to Joseph in Egypt, should bring his descendant to the knowledge and love of Jesus, the Son of Mary ! Some of the early Christian writers see in the dying benediction of Jacob, when he said that ‘ Benjamin shall ravin as a wolf : in the morning he shall devour the prey, and at night he shall divide the spoil,’ a prophetic intimation of him who in the morning of his life should tear the sheep of God, and in its evening feed them as the teacher of the nations. When St. Paul was a child, and learnt the words of this saying, no Christian thoughts were associated with it or with that other more peaceful prophecy of Moses, when he said of Benjamin, ‘ the beloved of the Lord shall dwell in safety by Him ; and the Lord shall cover him all the day long, and he shall dwell between His shoulders.’ ”²

FIGS. 5, 6.

Benjamin's portion at the feast. Grace bestowed upon St. Paul.

¹ McEwen on the Types. 1763.

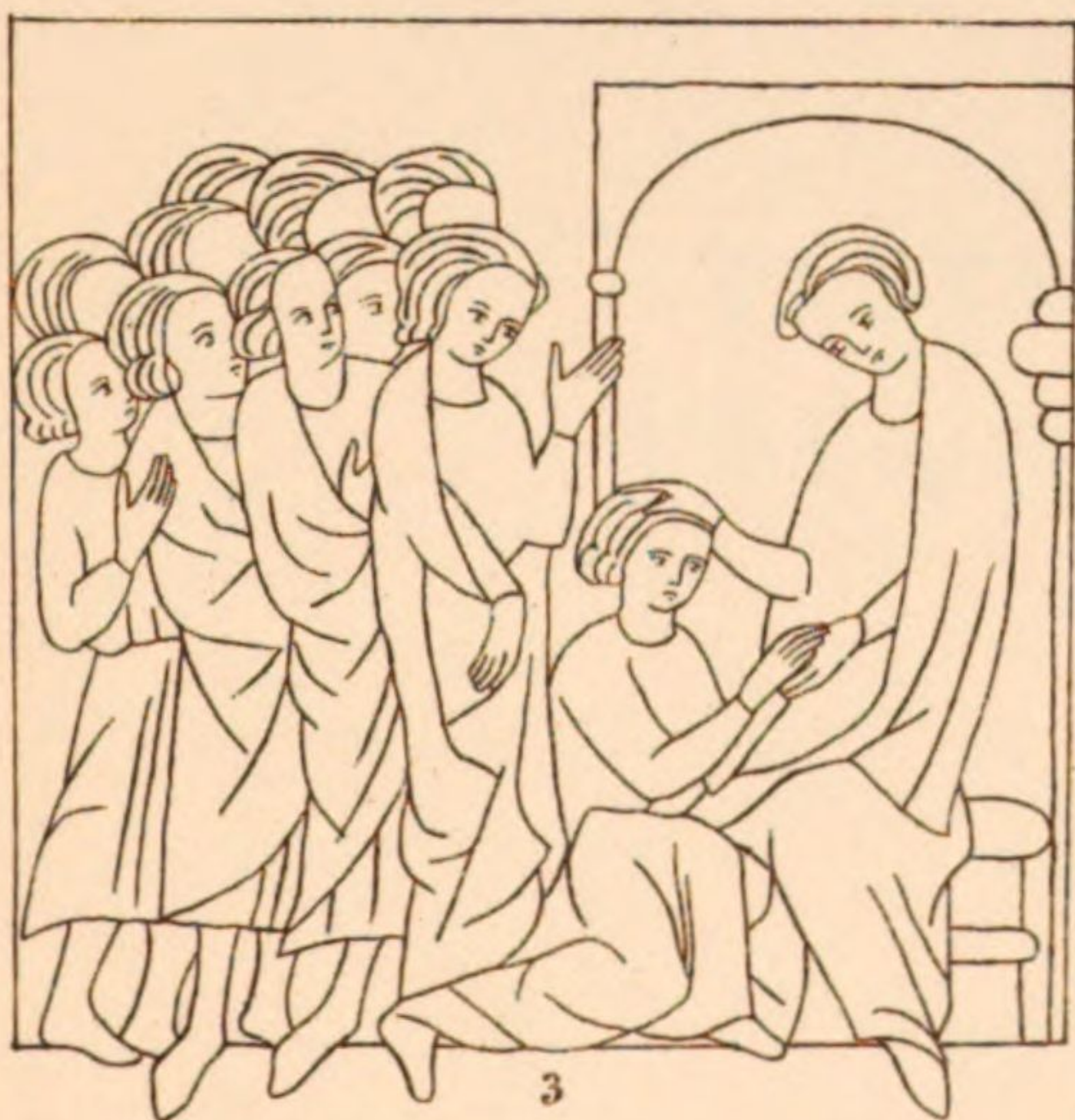
² Howson and Conybeare. Life and Epistles of St. Paul.



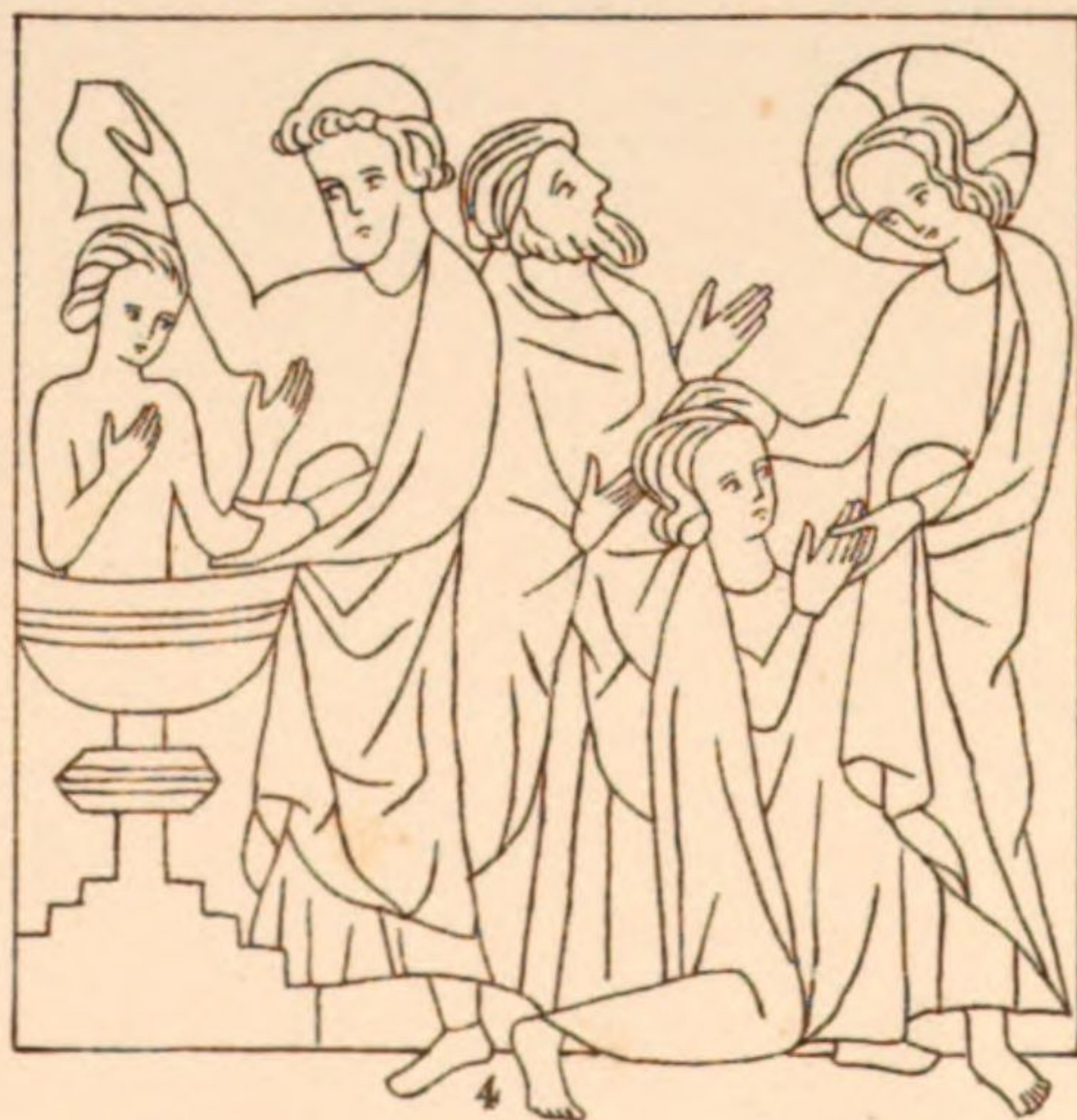
1



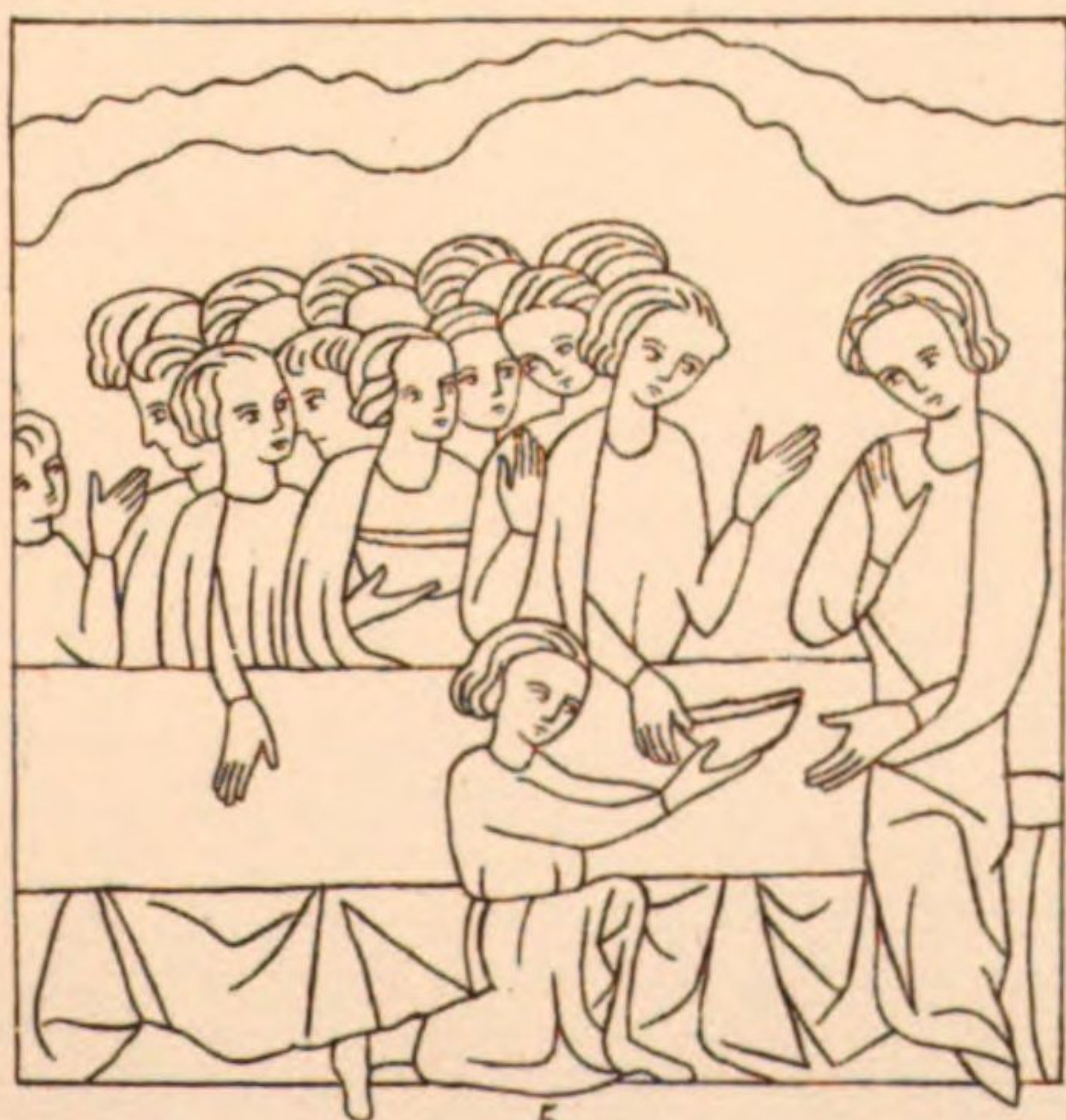
2



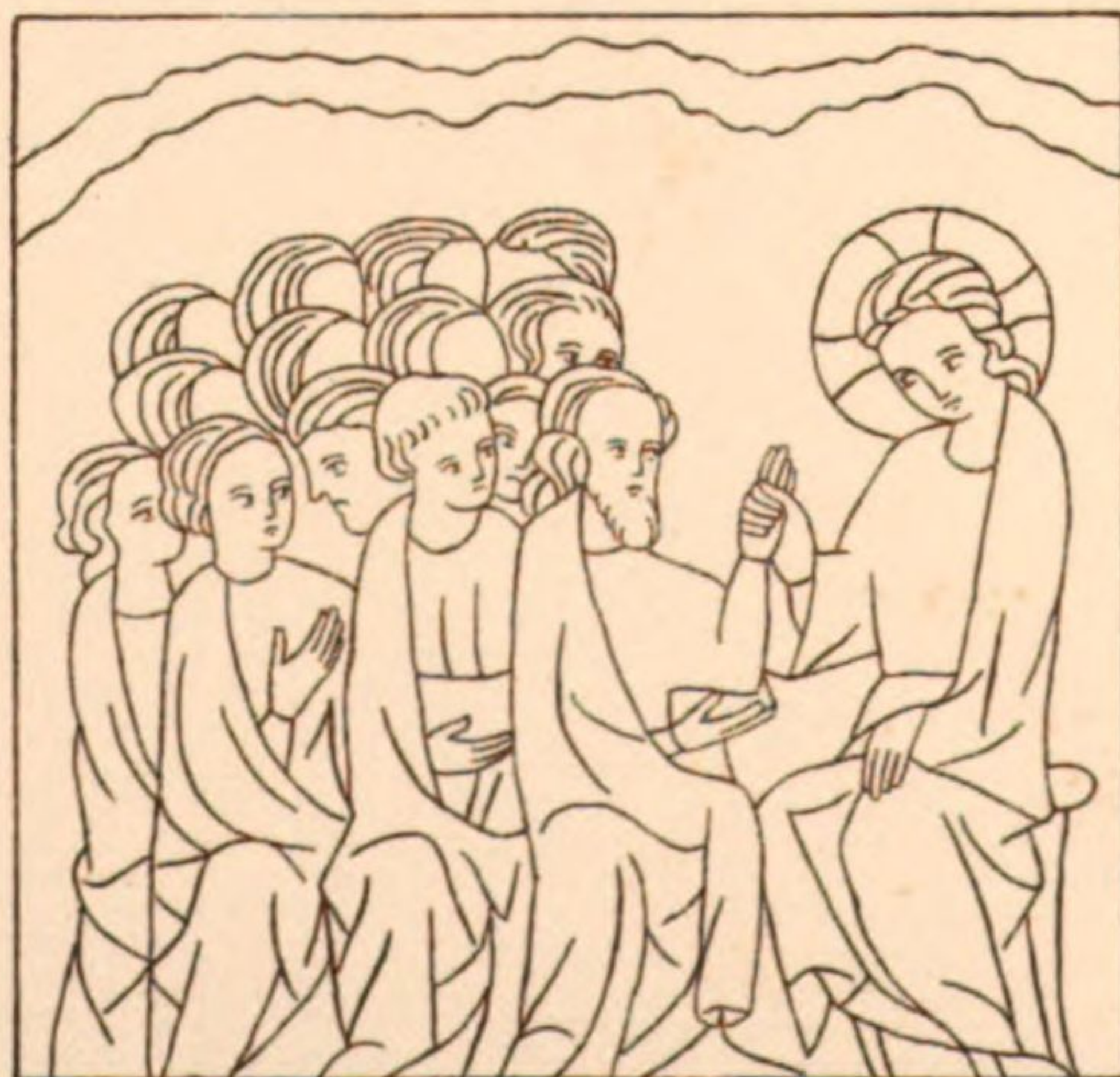
3



4



5



6

PLATE LII.
THE CHURCH.

FIGS. 1, 2.



NOAH instructed to build the Ark. Christ and the Church. From a Bible of the 14th cent. (Bib. Imp.)

“ The history of the salvation of Noah is applied by St. Peter as a figure of that salvation which we now obtain as the family of Jesus Christ in the Ark of the Church by the waters of Baptism. The salvation of Christians by Jesus Christ, and the salvation of Noah’s family, are two events of the like form and figure ; the former a sign of the latter. As an ark was prepared by Noah, so hath Christ prepared His Church, to conduct us in safety through the waves of trouble and the perils of the world, in which so many are lost. So plainly doth this whole figure speak the doctrine of the Christian salvation, that it is applied for instruction in the office of Baptism, where we are taught to pray, that the child ‘ may be received into the ark of Christ’s Church,’ and therein ‘ pass through the waves of this troublesome world.’ ”¹

FIGS. 3, 4.

Hagar and Sarah. The Law and the Gospel; the former is represented by a figure of the Synagogue, with the tables of the Law ; the latter, or the Church, by a Priest celebrating the Eucharist. From a Bible of the 13th cent. (Brit. Mus.)

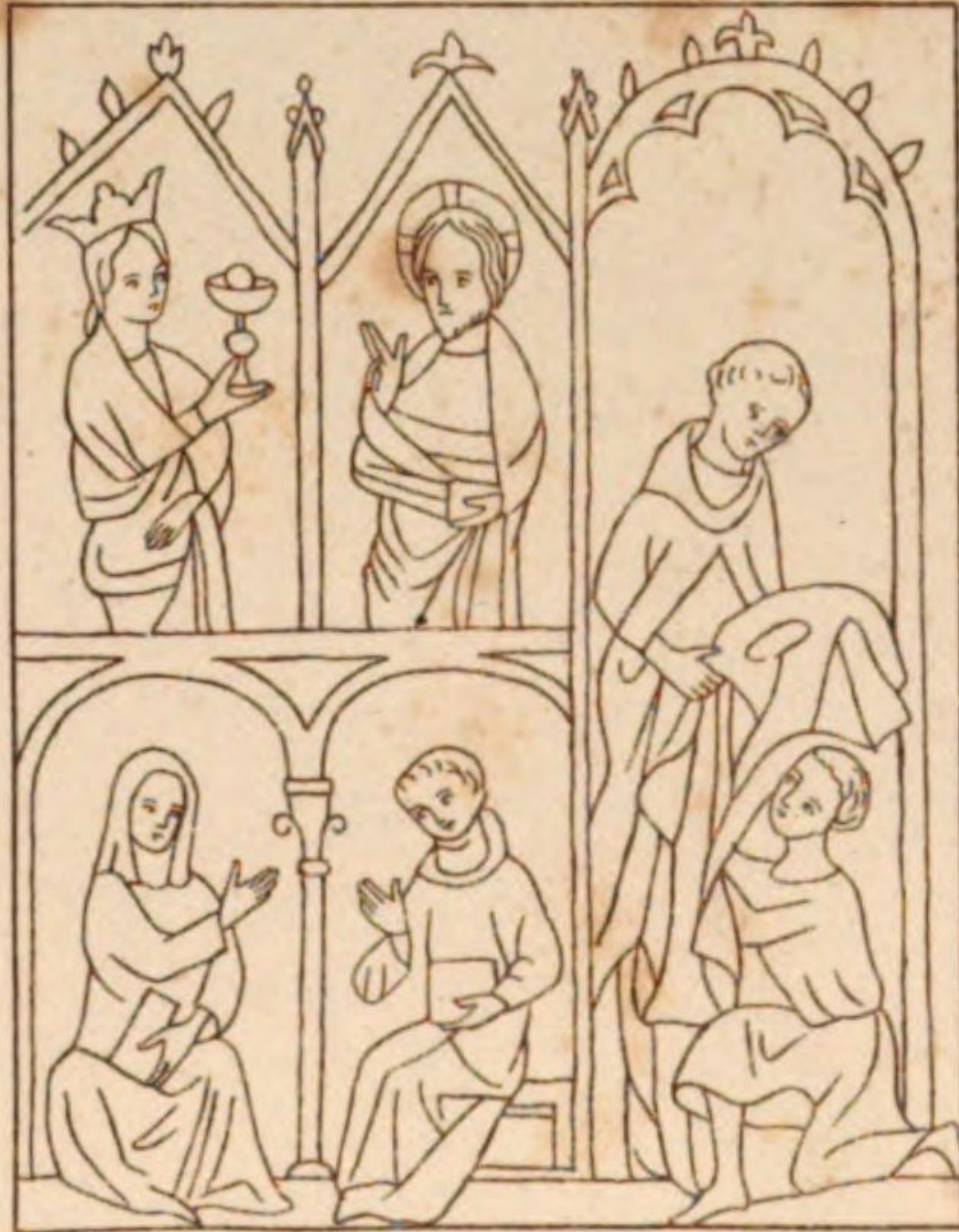
“ The two wives of Abraham represent the two covenants of the Law and the Gospel. Hagar, the Egyptian, being a slave, is a fit emblem of the Law which tied men down to the ceremonial observances of Moses ; her son is therefore a type of those ordinances in which men served God only ‘ as having received the spirit of bondage again to fear.’ But in Sarah, the free woman, we see an emblem of the Christian Church, whose children having been released from this bondage, have received the spirit of adoption, and been admitted into the privileges of ‘ sons of God.’ When the son of the free-woman was born, the son of the bond-woman was cast out to make way for the Gospel covenant ; the Law had been their schoolmaster to bring them to Christ ; when Christ came there was no more need of a schoolmaster to conduct them to the heavenly Jerusalem above, which is the end and object of all our hopes.”²

¹ Jones on the figurative language of Holy Scripture. 1786.

² The Christian taught by the Church’s services. Hook.



1



2



3



4

PLATE LIII.

BAPTISM.

FIGS. 1, 2.



THE brazen Laver in the Temple. The Font of Baptism. From a Bible of the 13th cent. (Brit. Mus.)

FIGS. 3, 4.

Christ commanding the Apostles to baptise. Moses leading the Israelites through the Red Sea.¹ From the Bedford Missal, 1420.

(Brit. Mus.)

“ The sacrament of Baptism was prefigured by an event of great importance in the history of the Jews. On the authority of St. Paul the Church of England also considers that event as a type of Baptism; for in the Baptismal Service we pray in the following words, ‘ Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the Children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism.’ The circumstances also which attended the type accord with the circumstances attending the antitype. When the followers of Moses having forsaken Egypt passed through the Red Sea in their progress to the Holy Land, that passage was to them an entrance, not only into a new temporal, but into a new spiritual, state. In like manner, the followers of Christ when they have forsaken sin and passed through the laver of Baptism in their progress to the kingdom of Heaven, have also entered on a new spiritual state.”²

FIGS. 5, 6.

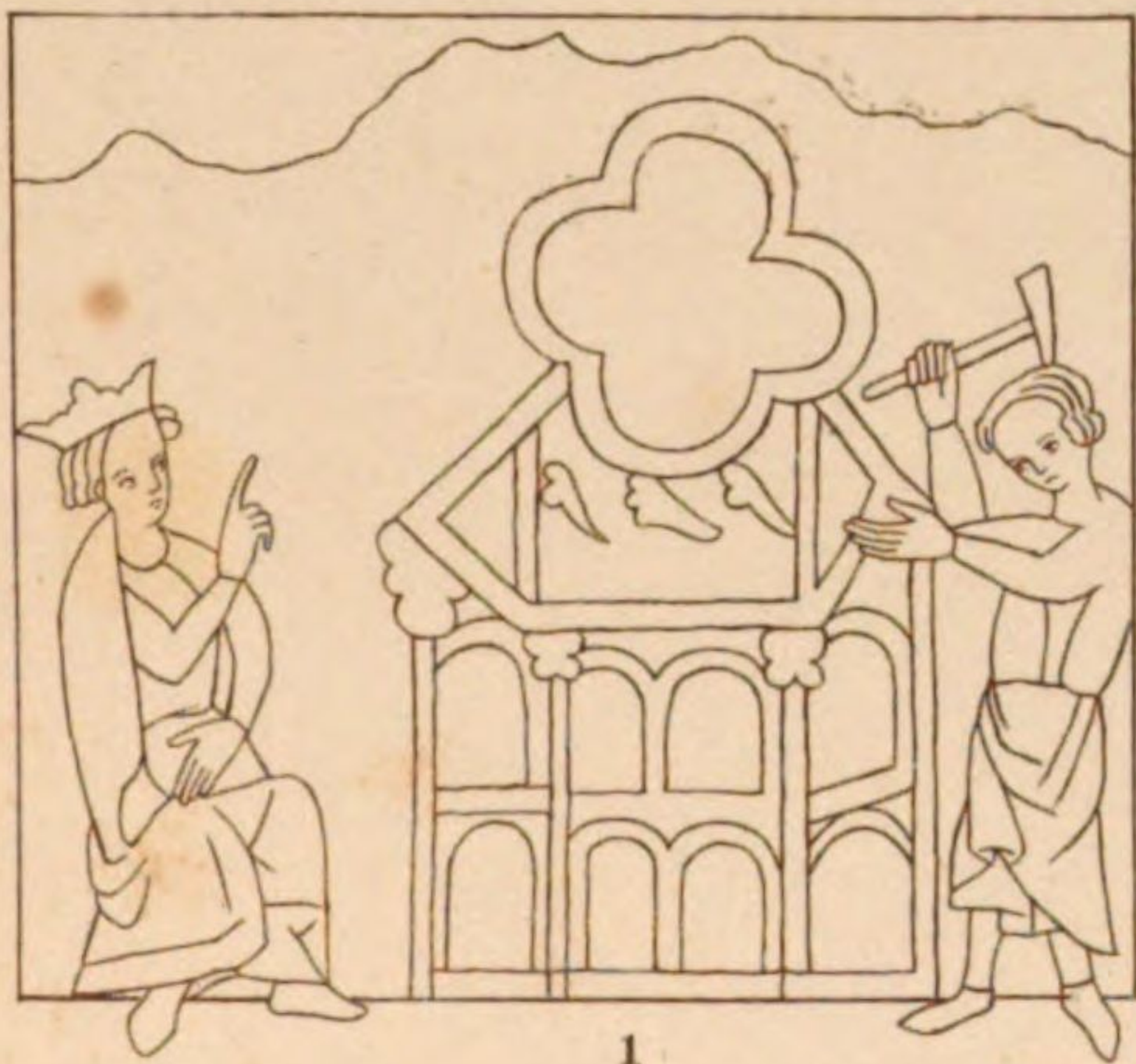
Naaman washing in the river Jordan. Christians washed in the waters of Baptism. From a Bible of the 13th cent.

“ The manner in which God cured Naaman of his leprosy, is a striking emblem of the manner in which God cures us of our sins. To us, as to him, the Almighty dispenses the wonders of His healing grace, through means which, to all human appearance, would be unlikely to accomplish their end. Naaman knew not how the waters of Jordan were to convey healing to his body, any more than we know how the waters of Baptism convey healing to our souls. Yet, as in the one case, so is it also in the other. So long as Naaman refused to observe God’s conditions, he remained a leper; so long as we refuse, or neglect the means of salvation, we must remain in our sins.”³

¹ There is a representation of this subject in the Catacombs. See Symbols and Emblems of Christian Art, Pl. LXV.

² Marsh. Lectures on the criticism of the Bible. 1828.

³ The Christian taught by the Church’s services. Hook.



1



2



3



4



5



6

PLATE LIV.
JEWS AND CHRISTIANS.

FIGS. 1, 2.



THE curse of Cain; "*A fugitive and a vagabond shalt thou be in the earth.*" Gen. iv. 12. *The curse of the Jews.* These and the following subjects are from a Bible of the 13th century. (Brit. Mus.)

"In the offerings of the eldest born, rejected by God, who accepted the sacrifice of Abel, in the jealousy which revenged itself by murder, in the curse which condemned the murderer to wander henceforth without a home, and in the Providence which raised up a new race of just men to replace Abel, we cannot fail to recognize the types of those who killed Jesus, and the consequences of their crime. The ancient sacrifices were set aside, and a new Sacrifice replaced the former oblations; the blind jealousy of the Jewish Priests hastened their fall; their own ruin was consummated in satisfying their vengeance; the people carry a curse with them over the world, and God raises up a new family, the Church."

FIGS. 3, 4.

Isaac blessing Jacob. Christ blessing His disciples.

"From this patriarch, the Jews, the peculiar people of God, are named Israelites. From Jesus Christ, the chosen generations are named Christians."¹

"The poor wanderer in the desert, the plain man who lived on a land which was not his own, and died an exile, left a family out of which there grew a nation, which was itself to give birth to a universal Church, which was to possess and conquer and civilize a world."²

FIGS. 5, 6.

Esau entreating his father's blessing. The Jews rejected.

"Esau when he would afterwards have inherited the blessing, he could not, by all his tears, induce his father to bestow it upon him. In vain should you think, O profane Esau! to thwart the unalterable decree; for the elder shall serve the younger, and the posterity of Jacob shall put garrisons in thy strongholds. . . . Wherefore did ye thus hate Jesus, O ye malicious Jews? it was because you gloried in your birthright, and could not endure that the kingdom of God should be taken from you, and transferred to the despised Gentiles, though you had justly forfeited all title to such a glorious prerogative, by your contempt of spiritual and heavenly blessings."¹

¹ M'Ewen on the Types. 1763.

² Maurice on the Old Testament.



1



2



3



4



5



6



REFERENCES TO MSS.



HE Bible so often referred to, of the 13th cent. (Brit. Mus.) is in outline; Add. 18,719.

The MS. of 1400 (Brit. Mus.) from which examples are given in Plates xviii, xxii, and xxxix.—Kings 5.

The Pomfret Missal, (Bodleian) MS. 29. Douce.

The Bedford Missal, (Brit. Mus.) Add. 18,850.

The Bible of the 14th cent. (Bib. Imp.) MS. fr. 6829. bis. Netherlands Art.

The MS. of the 15th cent. (Bib. Imp.) from which an example is given in Plate ix.—Suppl. fr. 632. 4. bis.

The Greek Gospels, 11th cent. (Bib. Imp.) MS. Grec. anc. f. No. 74.

The Book of Hours of Henry 2nd (Musée des Souverains, Louvre) Lat. anc. Fonds. 1429.



CHISWICK PRESS:—PRINTED BY C. WHITTINGHAM,
TOOKS COURT, CHANCERY LANE.

By the same Author,

SYMBOLS AND EMBLEMS OF EARLY AND
MEDIÆVAL CHRISTIAN ART.

Consisting of a Series of Ninety-three Plates, from Subjects in the Catacombs of
Rome, Mosaics, Sculpture, Painted Glafs, and Illuminated MSS.

Chronologically arranged, with Descriptive Letter-
prefs. *Royal 4to. price 31s. 6d.*

Opinions of the Press.

“ One of the completest, most careful, and handsomest books of reference we have
seen.”

GUARDIAN.

“ A very useful aid to the study of what may be termed the religious branch of
Archæology.”

ATHENÆUM.

“ We have little doubt that it will soon be established as a book of reference of no
small authority. We have nothing but praises to bestow on the painstaking research and
accuracy which is manifest in every line of the book.”

ECCLESIASTIC.

“ This is a carefully-compiled work—done *con amore*, but with sound sense as well,
which dispenses with raptures and sentimentalities, and sets to, in a practical efficient spirit,
at only just so much descriptive and illustrative matter as will suffice to explain the sub-
stance of the volume. . . . There is much in the book to be studied with interest and
profit; and this is so well presented that it deserves to occupy a permanent place among
works of reference of its class.”

SPECTATOR.

LONDON: LONGMAN, BROWN, GREEN, AND LONGMANS.



SIMMEL
LUDWIGSMASSE
MÜNCHEN

Twining, Louisa

Types and Figures of the Bible, illustrated by the art of the early and
middle ages By Louisa Twining. [Biblia]

London 1855

Hbh/Hq 4005

urn:nbn:de:bvb:12-bsb10800432-4